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The Sheep

'Twas a sheep, not a lamb, that strayed away,
In the parable Jesus told;
A grown-up sheep, that had gone astray
From ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the Good Shepherd sought
And back to the flock, safe into the fold
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long,
And earnestly hope and pray?
Because there is danger if they go wrong,
They may lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
When the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs today;
If the lambs are lost, what terrible cost
Some sheep will have to pay!

—Millie A. Cole Powers.

Chains of Tobacco

by

S. Dilworth Young

A member of the
First Council of the Seventy

★ Anyone who does not use tobacco is well aware of the discomfort caused by one who smokes. His nose is sensitive to the odour of the smoke, which is obnoxious to a nonsmoker, yet so widespread is the habit that he must endure it if he is to use trains, buses, airplanes, lifts, and other enclosed public conveyances. The smokers have lost, long since, their consideration for the comfort of the non-smokers, and puff away, disregarding the rules of courtesy, or the rights of those who do not smoke.

There was a time when a man would ask a woman if it was all right if he smoked in her presence. Now she usually smokes along with him. Once men, visiting friends, unless these friends were smokers, would go out of doors for their cigarettes, rather than offend those in the room who did not smoke. Now, a man, or woman, mumbles some set phrase, "Mind if I smoke?" and without waiting to discover if it is obnoxious, or discomforting, lights up and puffs smoke into the faces of his friends who themselves, not wishing to offend the smoker, do not object. More often he does not ask, but with no courtesy, either expressed or implied, ignores the comfort of those present.

In that day of courtesy no one knew the relationship of tobacco to the diseases of mankind. It was thought that smoking was "not good for the health," but the smokers hardly ever believed it enough to stop smoking. Their attitude for years has been: Prove that it is bad for me and I shall stop.

Now proof has been established. The British government led by the large body of British doctors has taken steps to declare the **proven** bad effects of tobacco on the human system. Many doctors have stopped smoking. They cannot be true to themselves or to scientific truth and continue. But whether stopping or not, the doctors, the scientists, the experimenters, all have amassed such a body of proof that tobacco adversely affects the human system, more often than not with long lasting and harmful effects,

that none doubt any more the truth of the fact that tobacco in any form is bad for humankind.

The list of harmful effects is arresting:

Heart disease and heart weakening.
Kidney functional disorders.
Stomach ulcers and kindred ills.
Nerve disorders.

These are a few of the affected vital organs seldom talked about.

Most publicised has been lung cancer. It was this dread disease which produced the evidence that cigarettes were the likely irritant which caused the growth to begin.

A member of the church who smokes, adds another hazard to the physical ills mentioned. He ostracises himself from the fellowship of the church. This violation of the law of God is so apparent to everybody who does not smoke that the smoker cannot hope to keep the habit secret if he would.

Feeling the displeasure he causes, he stays away from church meetings. It is difficult for him to take part in social gatherings. Deep within himself he knows that he is not pleasing his fellow members, and he is well aware that he is not pleasing his God. He builds a wall between himself and those with whom association would build greater spiritual strength. All those who use tobacco should be extended the helping hand.

As with all deviations from God's law, one who desires to have the spirit of the Lord, should repent. The Lord Jesus Christ restored the gospel that all men might repent. Too often repentance is referred to as a cure for great sins. Actually one repents of his unrighteous acts, one by one, casting them aside as he purifies his body in preparation for its becoming a celestial dwelling for his spirit. There is strong scientific reason before us constantly for men and women to stop smoking. These are belated proofs for something the Lord revealed to Joseph Smith one hundred and thirty-six years ago when He said:

> And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. (D. & C. 89:8.)

Those who join the church are expected to stop this habit before joining. It would be unwise indeed, for anyone to desire to take up the habit once he is a member. Such a person steps from freedom to a habit which chains him, as surely as the police officer's handcuffs, to a life of knawing conscience and a loss of the spirit of the Lord. Clearly then, it is our duty to warn, to point out the danger, and to envelop the tobacco user in the arms of love, sympathy for his weakness, and patience in helping him to correct his problem.

OUR PURPOSE

"Our purpose ... is to develop our bodies, to attempt perfection in them, so that the spirit which God grants the privilege of dwelling in this body of clay shall, in its development, be unhampered by physical imperfections."—Antoine R. Ivins.

YOU ARE RIGHT, MR. VICAR

by

Elder Mark E. Petersen

of the Quorum of the Twelve

★ When the vicar of Billingham warned his parishioners against the "Mormon" elders, he told his people that "Mormon" beliefs are "far removed" from any Christian teachings they had been accustomed to.

The Reverend R. O. Bowlby, writing in the parish newspaper of St. Aidan's Church in Billingham, said:

"Everyone in Billingham should be quite clear that Mormon beliefs are far removed from any Christian teaching previously given in this town."

He added that "their beliefs are different from any other major Christian communion."

He undoubtedly was sincere and he was right in his observations. Mormon doctrines are different from those of the prevailing churches of Great Britain.

In what way are they different?

They differ in that Mormon doctrines harmonise with the Bible, whereas many of the doctrines now so familiar to the people of this country are actually in conflict with the Bible.

Therein lies the great difference.

The fact that people are ACCUSTOMED to the traditional doctrines, does not make those doctrines true.

The fact that the Mormon doctrines are NOT familiar to them does not prove these doctrines wrong. Has it ever occurred to the preachers of today that they are responsible for the people not being accustomed to hearing the gospel as it is revealed in the scriptures?

Paul of old spoke of this sort of thing when he said:

"How then shall they call on him in whom they have not believed?

"And how shall they believe in him of whom they have not heard?

"And how shall they hear without a preacher?

"And how shall they preach except they be sent?" (Romans 10.)

If the preachers do not PREACH the Bible doctrine, the people do not hear it. And if they do not hear it, it is not familiar to them, and when it is preached by the Latter-day Saints, it seems strange to their ears. Then the vicars warn the people because strange doctrine is coming among them.

What are some of these strange doctrines?

Baptism by immersion is one of them. Most people believe in no baptism at all or in sprinkling as the accepted mode. But the original Christian baptism was by immersion. Immersion had a true significance. It was a representation of the burial and resurrection of the Christ. No such symbolism is possible without immersion. It was an ordinance given to the people to remind them of the atonement of Christ.

The doctrine of the true nature of God is another point of variance with the accepted creeds.

The Baptists say that God is an infinite spirit without form or body, and is everywhere present at once.

The Adventists and the Episcopalians agree.

The Lutherans say that God is without body, parts or passions, is of incomprehensible shape and is everywhere present at once.

The Methodists and the Catholics teach the three-in-one God, a person but not an individual as we know individuals, permeating all the universe.

The Christian Scientists say God is pure intelligence everywhere present, but of no form or shape.

The Presbyterians say there is no such thing as form or shape connected with God, for he is a spirit without body, form or shape, and without passions.

The Bible teaches that Christ was a person like other people, that he is in the express image of God, and that man is in the image and likeness of God.

No wonder the Mormon doctrine of God is strange to the sectarians.

What are other differences? There are many of them. Space will not permit reference to them all. We do mention authority in the ministry. The currently accepted theory is that any man may choose to go into the ministry, he may gain his calling by attending college, even as a doctor or an engineer does for his profession; or a person may feel an inward urge and start preaching. It is commonly taught that no authority is required to baptise, for it is said, any one may do it, and the average church will recognise the baptism of any other church regardless of the person's authority.

The Bible teaches that a man must be called of God by revelation, as was Aaron, through a living prophet. But the people of today do not believe in either present-day prophets or revelation. Why? Because the Bible doctrine has not been taught to them by preachers who themselves deny it. That is why Bible doctrines are strange to the people! That is why Mormon elders are looked upon with curiosity.

The people of the world should not judge doctrine by the degree of its familiarity. Man-made traditions may be ever so familiar, but also they may be false.

The doctrines taught by the Saviour when he was on earth were utterly different from the teachings of the elders, scribes and high priests of his day.

And they angered those preachers, so much so, that they sought his crucifixion.

The false doctrine of his day was the FAMILIAR doctrine.

His true doctrine was "new and strange" to them.

We of today may look back at his day and see the mistakes of the people and the preachers of that time.

But we fail to realise that we are making the same mistakes now!

The familiar doctrines of today are the creeds of men that have been taught for centuries, but which are NOT in harmony with the scripture.

The new and strange doctrines taught by the Mormon elders, are the Biblical and true doctrines which are denounced by preachers as the doctrines of the Saviour were denounced by the scribes, Pharisees, Saducees, elders and high priests of the prevailing denominations of that period.

Yes, the pious vicar was right. We agree with him fully. Mormon doctrine is different from that of the churches of today.

But being different, it is also true—and Biblical!

THE FAMILY

ETERNAL UNIT OF THE CHURCH

President Joseph Fielding Smith

Counsellor in the First Presidency and President of The Quorum of the Twelve

★ There is no substitute for a righteous home. That may not be so considered in the world, but it is and ought to be in the Church of Jesus Christ of Latter-day Saints. The family is the unit in the kingdom of God. That we believe, and if we are fortunate enough, through the keeping of the commandments of the Lord, to go back and re-enter the celestial kingdom to dwell with him, we will find that we are his sons and his daughters, that he is in very deed our Father. As Paul has stated it, we are his offspring, and through obedience to every principle of eternal truth we will go back to be his sons and his daughters.

Paul has said and prayed, speaking of the mission of Christ and his obedience to him:

For this cause I bow my knees unto the Father of our Lord Jesus Christ.

Of whom the whole family in heaven and earth is named. (Eph. 3:14-15.)

If we get back into that great kingdom after the earth is redeemed, we will find ourselves members of the great family of God, and he will be our Father.

He said, you know, to John:

He that overcometh shall inherit all things; and I shall be his God, and he shall be my son. (Rev. 21:7.)

We should remember, as Latter-day Saints, that outside of the celestial kingdom, there is no family organisation. That organisation is reserved for those who are willing to abide in every covenant and every obligation which we are called upon to receive while we sojourn here in this mortal life.

Now, let me take up where these brethren left off. Of course there should be prayer and faith and love and obedience to God in the home. It is the duty of parents to teach their children these saving principles of the gospel of Jesus Christ, so that they will know why they are to be baptised and that they may be impressed in their hearts with a desire to continue to keep the commandments of God after they are baptised, that they may come back into his presence. Do you, my good brethren and sisters, want your families, your children; do you want to be sealed to your fathers and your mothers before you, do you want to have this family unit perfect when you, if you are permitted, shall enter the celestial kingdom of God? If so, then you must begin by teaching at the cradle-side. You are to teach by example as well as precept. You are to kneel with your children in prayer. You are to teach them, in all humility, of

the mission of our Saviour, Jesus Christ. You have to show them the way, and the father who shows his son the way will not say to him:

"Son, go to Sunday School, or go to Mutual, or go to the priesthood meeting," but he will say: "Come and go with me." He will teach by example.

Family prayer will be in the home. In the morning when the family arises for the day, the father will gather his family, kneel in prayer, and thank the Lord for his blessings. At night he will have them assemble again, and in the family unit they will kneel again to pray. And all these things will be taught in the home. because we want to have that home intact. We do not want it destroyed when we cross to the other side.

I have a great deal of pity in my heart for the world, this so-called Christian world, professing to believe in the mission of Jesus Christ, and in sincerity, many of them, I am sure. They think they are on the right course; but they have been misled by false teachers into thinking that the family comes to an end at death, that husband and wife are separated eternally, and that there is no more claim for them upon their children. And that is true for them, according to their belief. That is the condition that will prevail in the terrestrial kingdom and in the telestial kingdom, because there will be no marriage there, and there will be no family order there. Do you want that? I say I feel sorry for these people that have been misled into these false notions in regard to the hereafter and the family organisation.

Why do we go into the temples to be sealed, husbands and wives, and children to parents, and why are we commanded to have this work done, not only for ourselves, but also to be sealed to our fathers and mothers, and their fathers and mothers before them, back as far as we can go? Because we want to belong to that great family of God which is in heaven, and, so far as the Church is concerned, on earth. That is why.

Eventually, when this work is perfected, and Christ delivers up to his Father the keys and makes his report, and death is destroyed, then that great family from the days of Adam down, of all the righteous, those who have kept the commandments of God, will find that they are one family, the family of God, entitled to all the blessings that pertain to the exaltation.

Are you teaching your children these truths, my brothers, my sisters? Are you training them so that when they are married they will want to go to the house of the Lord? Are you teaching them so that they will want to receive the great endowment which the Lord has in store for them? Have you impressed upon them the fact that they can be sealed as husbands and wives and have bestowed upon them every gift and every blessing that pertains to the celestial kingdom, and thus they shall become the sons and the daughters of God, and have you impressed upon them that great truth that if they are not married for time and eternity that they will come forth in the resurrection of the dead separately and singly, to be servants for those who belong to the family of God. Have you done that? Are you doing that?

If we will do these things, keep these commandments and live as we ought to, there will be no divorce in the Church of Jesus Christ of Latter-day Saints.

IN SEARCH OF BONAMPAK

by
MILTON R. HUNTER
Ph.D.
of the First Council
of the Seventy

★When my itinerary to visit the ruins of Mexico and Central America was made, I discovered that certain places that I had desired to see such as Bonampak (discovered in 1946)—where figures of dark and light coloured peoples are painted on the walls of one of the buildings — and Palenque, where an Egyptian-type burial was discovered in 1953 by Dr. Ruz and also where there are crosses indicating worshippers of the "White Bearded God," could not be reached by the regular airlines, so we hired a small plane and its pilot. Our immediate purpose was to visit Bonampak to see the paintings of the dark and light coloured Indians which could be interpreted as evidence of Nephites and Lamanites as claimed in the Book of Mormon.

About fifteen years ago Charles (Carlos) Frey decided he would get away from what we call civilisation. He determined to go where he could find peace and contentment, and so he went clear down in the southern jungles of Mexico. There he found a group of Indians, the Lacandon Indians. He lived with them and married one of

Left to right: Nahor, Lacandon Indian guide, Dr. Milton R. Hunter, Jose Davila.

their women. After seven years, they told him about Bonampak, situated approximately fifteen miles from where he was living. The Indians guided him to Bonampak. There he discovered a large building approximately sixty feet in length. It was built on top of a pyramid and contained three rooms. The walls of each of these rooms were covered with paintings of dark and light coloured Mayans depicted in various scenes. Mr. Frey later went to Mexico City and reported his discovery. Immediately, archaeologists became very interested, visited Bonampak, and wrote articles in magazines. I had an intense desire to go and see them.

The aviator flew us from Tenosique to an airstrip made for gum gathers in the extreme south end of Mexico. There he left us in the dense jungles where there are no governing laws and no civilised people, only a few Lacandon Indians. Before leaving us he said, "If you get lost you will not be the first ones nor the last ones to get lost. An American was lost here for fifteen days very recently."

Hearing that discouraging statement, Jóse Dávila said, "Let's get in the plane and go back with him."

But Otto Done and I said, "No, we are going to Bonampak."

The aviator replied, "Okay, if you feel that way, but I think you are fools. If you insist on going, there is your trail leading out of the southwest corner of the airstrip."

We agreed with the aviator to meet him at the airstrip three days hence; and so he flew away and we started on the jungle trail. What a trail! I have never in my life known what jungles were: trees possibly 100 to 150 feet high, interlaced with vines growing from the ground to the tops of the trees. Words cannot describe the density nor the beauty of the tropical jungles of southern Mexico. In certain places vines grew across the trail four or five feet from the ground. The Indians I am going to tell you about were so short that they could walk under those vines with ease, but we had to do a lot of stooping. The jungle vegetation was so dense that it was practically dusk along the trail throughout the entire course of our journey. In certain places four or five logs had fallen on top of each other, and so we were forced to climb over them, or perhaps there was a little hole underneath.

After about one hour of travel through the jungles, when Done, Dávila and I thought we were about lost, the Lord took pity on his poor, simple servants and sent us some Indians for guides. If such had not been the case, I am afraid that we would have still been in the jungles of southern Mexico. The Indians we met were two women and a boy. They had heard our plane land on the airstrip and thereupon came to meet us.

These Indians are little folks, approximately four and one-half to five feet tall. The men and women all look alike and dress alike. They have long, black hair, parted in the middle. Their hair appeared as if it had seldom been combed. They merely pushed it down on either side of their faces. All of them—men as well as women—wore a certain type of dress made out of canvas, the same type of canvas from which we make tents. I presume they inherited the tents of the gum gathers, and from this canvas they made their clothing. Their dresses are loose and hang down nearly to their ankles.

Upon meeting us, the Indian women made the announcement that they were the wives of an Indian named Corranza who had recently been killed by one of the other Indians named Obregon. That news did not sound

very encouraging to us. Here we were miles away from civilisation and suddenly we were informed that the Indians shot each other. We hoped, with prayers in our hearts, that we would not become his next victims. Nevertheless we were thankful to have the Indians guide us.

The two women and boy first took us to their home, which was located in a very beautiful little spot carved out of the tropical jungles. The Indians had cleared approximately ten acres, replacing the dense tropical vegetation with bananas, sweet potatoes, corn, sugar cane, gourds, tobacco, and other useful plants. We observed that they also had twelve dogs, many goats, chickens, turkeys, and a pair of parrots. The latter sat in a tree and served as decoys to attract other parrots, so the Indians could shoot the wild parrots for dinner according to their desires and needs.

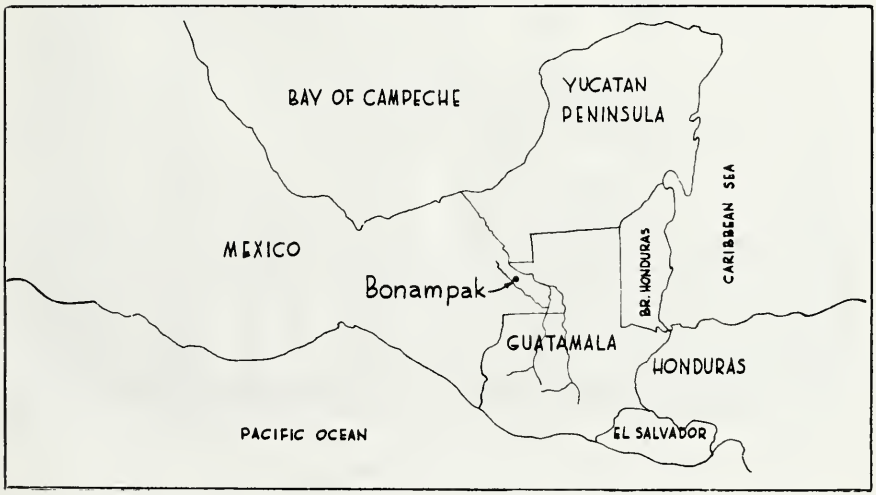
When we arrived at the Indian's casa, or home, the two men of that particular family were out hunting birds. The women refused to guide us to Bonampak and so we were forced to wait an hour and one-half for the men to return. Upon their arrival they consented to guide us.

We took photographs of the Indians which we showed to them, using a minute camera. Each of the Indians was astonished, saying. "Whose picture is this?"

After the Indians had eaten dinner, we started along the trail. When we arrived near the home of Obregon, the murderer, our Indian guides refused to go farther, saying, "We are going back. When you get to Obregon's house, which is just a short distance away, he will guide you to Bonampak."

We had no desire to have Obregon become our guide, and so we said to the Indians, "Nothing doing, we have hired you to take us to Bonampak and you must do it, otherwise you get no gifts." After giving them a box of bullets and exerting much persuasion, they consented to continue with us on condition that we would not permit Obregon to join our party. We assured them that we would not let him go with us; in fact, we had a definite aversion on this subject ourselves.

Sure enough, when we came to Obregon's house he immediately volunteered to guide us to Bonampak.



It took all of the persuasion we could muster to convince him that he could not accompany us.

Obregon was a bombastic sort of fellow. He jumped up, ran to meet us, threw his arms around me, and gave me a firm caress. The thought of him being a murderer bore heavily on my mind. A chill went up and down my spine. I thought, "I hope he hasn't a knife in his hand;" and I was much relieved when I found that he hadn't.

Obregon wanted to know where we were going. We replied, "Bonampak."

He said, "I will go with you."

We answered, "No, you won't; you can't go."

Then he asked, "Why not?"

We replied, "Because we have engaged these Indians to go with us."

He insisted on coming along also; but we flatly told him that we did not want him—definitely he could not accompany us to Bonampak. Finally he relented by inviting us to come to his home on our return journey and "write our names and addresses in his big book." It was obvious that his principal object was to open another opportunity to get some gifts from us, which in the preceding conversation we had refused to give him.

We continued on our journey toward Bonampak. About an hour before we arrived darkness came. Thereupon we attached our hammocks to some trees. We had not brought any bedding. It had been intensely hot all day, but shortly after we got in the hammocks we were lying there shivering. All night a cold wind blew through the jungles. Our Indian guides built a little fire and lay by it throughout the night. I had a strong urge to get out of my hammock and join them, but resisted and lay in the hammock all night uncomfortably cold. It was one of the longest and most disagreeable nights that I have ever spent.

Our food supply was not very plentiful. We had brought with us only a dozen boiled eggs and a few small cans of sausages and the Indians brought no food with them. During the first day we ate heartily, and so by the time night had arrived we and the Indians had almost exhausted our food supply. The following morning we decided that we could have only two little sausages each per meal that day and the following one until we returned to the home of our Indian guides.

We finally arrived at Bonampak, took photographs of the beautiful murals and then hiked back to the Indians' camp, arriving at 3.30 in the afternoon. It had been reported to us that it was only thirty miles from the airplane landing strip to Bonampak and back. After making the trip, however, we concluded from the way we felt that one cipher had been omitted—making the distance 300 miles.

Otto Done, Jóse Dávila and I stayed at the Indian camp that night. They had a little shed in which we hung our hammocks. About 10 o'clock p.m. Jóse got out of bed and built a fire between Otto's and my hammocks and another one on the other side of his. Then we got a little sleep while the fires were burning. About 2 a.m., however, I again became very cold, and so I got up and built a really big fire. In fact, during the following two hours I almost roasted Done and Dávila. Then I got back in my hammock and slept comfortably for about two hours.

The following morning we returned to the airstrip, having agreed with the aviator to meet him there at 10 a.m.; we arrived at 9.30 o'clock. The aviator did not come until 2 p.m., because he thought we would not be back. In fact, he thoroughly believed that probably we would never get back, but the Lord was with us and prospered our journey.

Part of Mural at Bonampak. Both white and dark men are in the mural.

GUILTY AS CHARGED

by

MARIAN D. HANKS
of the
First Council of the Seventy

★ Fiorello Laguardia was an Italian immigrant to the United States who became one of the most respected and influential mayors in the history of New York City. An experience from his earlier service as a magistrate in a New York court had presaged a great future for the young attorney.

A prisoner was convicted of theft, in Judge LaGuardia's courtroom, and the young jurist felt compelled to impose a sentence of imprisonment. When the man explained that he had stolen food to feed his impoverished family, the judge suspended the sentence and then levied a fine upon every person in the courtroom for living in a city where a man had to steal bread to feed his family.

This story occurred to me recently when I heard a speaker criticise some young members of the Church for not having a close personal acquaintance with the Book of Mormon. If some of our young people suffer and seem on their way to disaster for want of understanding and strong spiritual motivation, could there be liability assessed to parents and teachers and other adults in the Church who have failed to make available—or to make important enough in the eyes of the young—the spiritual bread to be enjoyed in the scriptures?

What is there in the Book of Mormon to look for and learn from and enjoy and be challenged by?

Perhaps an understanding of some of its treasures might move many of us to be more earnest in seeking, and generous and conscientious in sharing:

1. The **story of the book**'s origin, modern discover, translation, publication and dissemination is fascinating and challenging.

2. There are adventurous accounts of **major migrations** from the eastern to the western world.

3. There is a unique and **noble objective** to convince Jew and Gentile that Jesus is the Christ.

4. For many there is exciting stimulation in the **archaeological, geographical and ethnic evidences** discovered in the Americas which may relate to the Book of Mormon, and in new developments in this field through the work of modern adventurers and scholars.

5. In a generation where **authentic heroes** are at a premium, the Book of Mormon offers association with genuine individuals of impressive character, strength and spiritual stature.

6. **Bible prophecies** are fulfilled by the coming forth of the Book of Mormon, and Bible teachings and principles are clarified and corroborated.

7. In the Book are **magnificent doctrinal instructions** of great significance. They give meaning, depth and strength to man's understanding of God, Christ, himself and his fellowmen, and of God's plan for all his children. They reveal the principles of eternal life.

8. As important as any of the

treasures of the book are the **wonderfully practical teachings** which are so timely and relevant and personal that they meaningfully relate the reader's life to the lives and experiences of ancient generations, and give direction and guidance and inspiration to his own.

9. Beyond the doctrine and the lessons of life is the **great spiritual promise,** the uncompromising, unequivocal assurance that when one has "received" the book—that is, by implication, has read and studied and devoted himself to living and sharing its truths—he may ask God in sincerity and faith for a personal witness of the truth of it and HE WILL RECEIVE THAT WITNESS THROUGH THE SPIRIT!

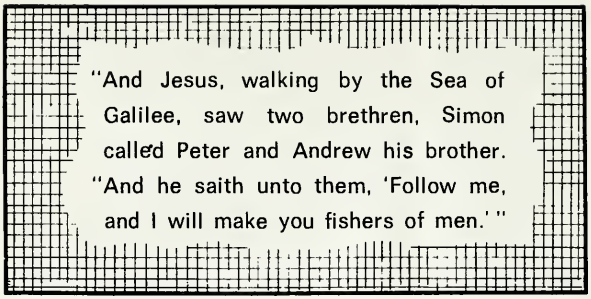
These are some of the treasures—the blessings—that await the sincere searcher. Of great significance in our time is the fact that in the Book of Mormon, as in perhaps no other book, is to be found the sobering and stirring evidence of the effect of principles and character and correct conduct in the lives of individuals and civilisations. As men and nations in humility and faith endeavoured to obey the commandments of God they prospered—spiritually, morally, temporally, in their family life, in every way. When they turned from God and rejected His prophets and settled on materialism and carnality and cynicism as suitable objectives and ways of living, "scales of darkness" covered their eyes and they perished or declined into savagery. The lesson is timeless, and nowhere more impressively taught.

We have need to become acquainted with the Book of Mormon, and to share our knowledge and faith in it

---

Salvation

"Salvation comes, not by being tossed about by every wind of doctrine, but by learning the truth as it is taught by the inspired, authorised leaders of the Church, and then, having learned the truth, by living up to it and enduring in faithfulness to the very end."—Mark E. Petersen.


"And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter and Andrew his brother.
"And he saith unto them, 'Follow me, and I will make you fishers of men.'"

IN THE GOSPEL NET

By DAVID BOULTON

When Elder Alvin R. Dyer, an Assistant to the Council of the Twelve, was president of the European Mission, he used to say to his missionaries, "The more I see of people coming into the Church, and I have seen many thousands, I see the reality of this one thing ... that the Lord knows who he wants in the Church at this moment. He has invited us to assist him. If we move the same way as the Lord, he will lead us to these people who have been prepared to accept the Gospel of Jesus Christ."

I have often thought of that promise as I attend a baptismal service, and I think of a ward, desperately in need of a man to lead their young boys, thrilling to the sight of a fully-trained Scout Master being baptised. I remember hearing of the saints in another country being barred from building the new chapels they so urgently needed until the Lord touched the heart of a government building official and took him down into the waters of baptism. You can read in the history of the Church in Great Britain of the Lord's preparation of the 600 United Brethren —599 of whom accepted the call from Elder Wilford Woodruff and were baptised in the pool on John Benbow's farm. When a ward need a new, vital YWMIA president, a sweet young girl was brought into the Church; as a Branch Clerk prepared to move to another area, a young man—trained in clerical work—came into the Branch. And so it goes on all over the world, in every ward and branch of the Church.

But what is even more amazing than this seemingly constant supply, as it were, of new officers and teachers, is the manner in which the Lord prepares his people for entry into his Church. For some it is the result of years of earnest prayer, for others it is the result of desperate searching for the truth. It may come through illness, or perhaps a child who believed, simply. Sometimes the conversion is one of months, at other times it is a matter of hours, minutes even ...

Such as the story Elder Adams and his companion told of the girl they met in Oxford. In the middle of the first lesson, her husband began to disagree with the elders and she bore her own personal testimony to the truthfulness

of what they were teaching her. Elder Adams then says, "She was so good that we went straight into the second lesson, and then the third and the fourth. She answered every question, many times before we finish asking her, and her answers were clear and positive. Even though we had gone through the lessons, I hesitated before giving her the inquiry. When I asked her, 'Do you believe Joseph Smith was a prophet?' she said, 'Yes,' before I could get in another word. I challenged her to baptism and she said, 'Yes, I will,' immediately."

This young sister had gained a strong testimony of the truthfulness of the gospel in just ONE HOUR AND 45 MINUTES of teaching.

Let me tell you the story of the conversion of Sister Phyllis Stent, of Croydon.

Her conversion began early in the April of this year. She was recovering from a lengthy and depressing illness, and she was so miserable that she felt that she was making life unbearable for all those around her.

She said. "Things were going from bad to worse, when one stormy morning someone knocked at our door and we were amazed to hear two deep male voices raised in a Christmas carol! This being on an April day, it may strike you as an unorthodox approach for Mormon missionaries, but it worked wonders in our home. I found myself laughing for the first time in six months."

Sister Stent opened the door to Elders Larsen and Rowley, and the message they gave her has changed her whole life.

"At that first informal chat they told us how Joseph Smith had his first vision, and I remember that I said incredulously, 'Are you telling me that a man has actually seen God as recently as 1820?'

"I shall never forget the look on Elder Larsen's face as he looked me straight in the eye and said, 'Yes, ma'am, I am.' And I knew then that I just had to investigate this thing and find out for myself what it was that was shining from this lad's eyes."

Sister Stent added, "Five minutes before they knocked on our door, I had prayed in desperation, 'Oh, God, help me. Please send me a friend.'

"I suppose I must have had faith that a God somewhere would answer that prayer and send me a friend, but I never thought for one moment that He would come himself. But he did and he is here to stay. Our home now echoes to the sound of laughter and singing and we know that God lives, that Jesus Christ is his son, that Joseph was a prophet, and that there are living prophets on the earth today.

"All this because a young lad had the courage to face up to a cantankerous old woman, and present himself and his living testimony."

"May God bless him."

ON THE DEVIL'S GROUND

"The Good Spirit will not go with us on the devil's ground, and if we are standing alone upon the ground belonging to the adversary of men's souls, he may have the power to trip us and destroy us."—Heber J. Grant.

MAINLY FOR **WOMEN**

by Gwen Canon

Your Child

By **Gwen Cannon**

★One of the greatest gifts parents can give to children is the love of books. So much knowledge of the modern world is recorded in the form of reading material that children who love books and are skilled in reading have an infinite advantage all through their lives.

Parents can help children develop this love long before they enter school and are confronted with the task of learning to read. They can help them develop positive attitudes that will give them an enthusiasm, pride and joy as they approach reading for the first time.

Children imitate their parents: Activities that are important to parents are usually important to their children. Young children want to be like the adults in their families. This is the reason that they are often observed in dramatic play speaking as their parents speak and living through their imaginations in the adult world. Parents that are concerned with their children's interest in books could ask themselves the following questions:

1. Do I read?
2. Do I **like** to read?
3. Do I have reading material in my home other than the newspapers?
4. Do I use the public library?
5. Is reading an important part of my life—an activity that I seek?

If the answers are yes to the above questions, the children living in such a home will in all probability want to learn to read and find pleasure in it.

Parents should share this interest with their children. All but the very young infant can enjoy a book. Before a baby talks pictures can be shown.

As speech develops, children can identify familiar objects in a well used picture book. It is important to use books with lovely illustrations with young children as it helps them to follow the story and enhances their interest.

A regular time should be set aside each day when children and parents can enjoy books together. The pleasure in the companionship of the parents will also be transferred to the activity shared. Story time will encourage interest in books as well as strengthen the bonds of love of parent and child. As children associate happy, positive experience with books, so they will anticipate with joy the task of learning to read. Important also is the fact that children who like books and stories experience greater success in this endeavour.

It is the early attitudes and feelings that can aid or hinder children in this important societal task. The responsibility for establishing these attitudes lies with parents. Help your child to love books!

RECIPES FOR YOU

★ Home grown apples are abundant and inexpensive at this season of the year. It is a good time to scan your apple recipes and bring out your favourites. Here are two that all the family will enjoy. The Apple Strudel is a rare, old Austrian recipe contributed to the British Mission Relief Society Cook Book by Mrs. Beatrix Jenkins of Welling, Kent. The Toffee Apples will be a treat for the children of your household.

Apple Strudel

1 cup cooking apples.
2 oz. bread crumbs.
2 oz. butter.
3 oz. flour.
½ cup sultanas.
1 cup sugar.
1 tablespoon cooking oil.
Cinnamon.

Mix flour with oil and sufficient luke-warm water to form a very stiff dough. Knead thoroughly with hands. Heat a small pot very hot, and put over the ball of dough. Set aside to rest about half an hour. Peel and slice apples. Roast bread crumbs in hot butter. When dough is rested, mould very, very thin with hands, or rolling pin, and place on a clean, damp cloth. Spread bread crumbs very thin on the dough, then the apples, then the sultanas. Dust generously with sugar and sultanas, and cinnamon to taste. Using cloth, roll the crust in a roll onto a pan. Bake in medium hot oven to golden brown.

Toffee Apples

6-8 ripe apples.
12 oz. sugar.
1 pint water (short measure).
A pinch of cream of tartar.
2 oz. margarine.
1 teaspoonful vinegar.
¼ pint evaporated milk.
Desiccated coconut (optional).

Wash and wipe the apples well. Put the sugar and water into a pan and dissolve over gentle heat. Add the cream of tartar, fat, vinegar and evaporated milk, and boil to 290° F. Fix some wooden skewers in the apples and dip them one at a time, into the toffee. (If the toffee will not stick to the apples, roughen the skins by grating them slightly.) Place the apples on a well-greased plate and leave to set. If desired, the apples may be sprinkled with desiccated coconut when the toffee is half set.

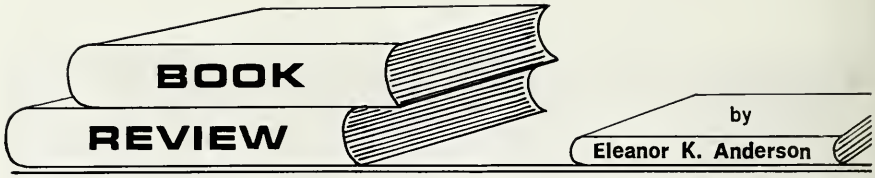
HELPFUL HINTS

Save Those Crumbs!

Tie a paper bag on the end of your food chopper when preparing bread crumbs from dry bread. It saves a big clean up job and avoids waste.

Fluffy Rice

For fluffy, light rice, add a teaspoon of vinegar to the cooking water.



LOUIS XIV
By **Vincent Cronin**
Published by Collins, London

★According to many historians and novelists Louis XIV is portrayed as a grasping, dissolute man who was concerned mainly with the pleasures of the world rather than the intelligent "dirigeant" of his kingdom and as the artistic patron of the arts pictured by Vincent Cronin. As the monarch so aptly wrote during his later years, "A king must bring all classes of his subjects to the perfection depicting their nature. When a king labours for the State he labours for himself; the welfare of the one constitutes the glory of the other. When the former is great, happy and powerful, he who is the cause of these advantages is glorious."

Louis was born to Anne of Austria, a Spanish Hapsburg princess, the wife of Louis XIII of France, after twenty-two years of childless marriage. The birth on September 5, 1638 was the cause for great rejoicing as it had been thought no children would issue from this union. In fact, Anne gave birth to a second son, Philippe, two years later.

However, when the Dauphin was only four years of age Louis XIII died. At this tender age the young Louis became king with his mother, Anne, acting as sole regent. After some deliberation she chose the Italian born Cardinal, Jules Mazarin, to help her govern France. This was a most fortunate decision since Mazarin became the man responsible for moulding the statesmanlike character of Louis XIV upon whom the title "Louis the Great" was bestowed by the municipality of Paris in 1678.

The young king and his mother went through a series of trying events during these early years and it was often thought that he would be deposed from his throne. Not until he reached his majority at thirteen and was crowned King a year later, on June 7, 1654, did his throne begin to look secure.

Mazarin had by this time accumulated an immense fortune and untold power. It was he who guided the king in everything. Indeed, Mazarin arranged for Louis' political marriage with his cousin, the Infanta of Spain, which united the two traditional enemies. This marriage cancelled out the possibility of his love match with Marie Mancini, a niece of Mazarin. With the death of Mazarin at fifty-nine the true personal reign of Louis began.

The marriage to Marie Theresa proved unhappy. Louis' Spanish queen was old fashioned, extremely religious

and rather dull.

During this time however, he began filling the coffers of his treasury, winning wars, and instituting new reforms which were to make France a great country.

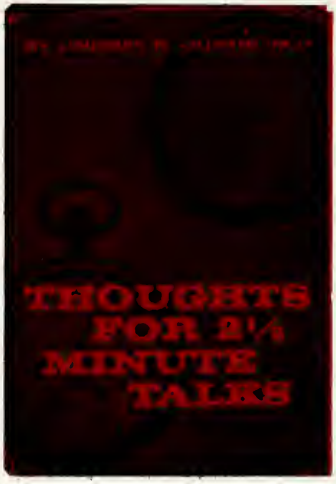
The council of State which he organised to help him rule was composed of four Ministers selected from the middle class as Louis felt that they would be less swayed by "passion than powerful nobles." The reign of Louis XIV lasted for fifty-seven years during which time the monarch was loyally served by all whom he had chosen. Great strides were made in the following fields: a strong personal government, law and public order, public works, fortifying the frontiers of France giving security and stability to the people of the country. On top of these achievements were added victories in war and the extension of the frontiers, all of which were great accomplishments in such a brief period of time.

In later years the religious ferment of the age began to have its effect upon Louis. The most important reform movements to affect the Christian world during his reign were Jansenism, with its touch of grace and free will, Protestantism, and Quietism, a crying out against certain features of seventeenth century Christianity. However, it is perhaps the philosophy of Blaise Pascal which underlay all these religious struggles. Pascal, one of the glories of Louis XIV's reign believed that: "God must satisfy not chiefly reason but the human heart, and only a personal God, Jesus Christ, can fully do that." Louis remained proud up to the end of the century and it was only with the loss of those he loved that he began to appreciate this philosophy.

Louis died on September 1, 1715, nearly seventy-seven years of age. He said a few days before, "Ah, as a private individual I owe nothing to any man; if I owe anything to my kingdom, I throw myself on the mercy of God."

Practical Application of Knowledge

"No amount of knowledge, of inspiration and testimony as to the divinity of the work of God will be of benefit to us unless we put that knowledge into actual practice in the daily walks of life. It is not the amount that any individual may know that will benefit him and his fellows; but it is the practical application of that knowledge."—Heber J. Grant.



Thoughts For 2½ Minute Talks is the fourth outstanding book to come from the pen of Dr. Curtis. These stories are well told and contain a wealth of ideas for talks and lesson enrichment. Each story has a full page illustration further enhancing the moral contained therein.

21/9

If I Were You is a compilation of outstanding articles written by prominent Church and civic leaders to boys of Aaronic Priesthood age. It was written and organised under the direction of the Presiding Bishopric.

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THE VITAL THREAD

★ I was waiting to meet my Ward Teaching companion one evening before making some visits. As I waited I reflected upon the results of our efforts to date. My thoughts were miserable. We weren't succeeding in getting any of our people to meetings of any kind, nor seeming to interest them in becoming active in any degree. When my companion arrived I repeated my thoughts to him and he had no consolation to offer; but he said, cheerfully, "Never mind, let's go," and we did.

This was in the days of Ward Teaching and we used to have a monthly message. This month it was "Tithing" and we wondered how we were going to present such a message effectively to people who were "homebound" as far as the Church was concerned. Indeed they had not attended Church for a very long time. They always received us affably. One sister, whose husband was not a member, would never fail to remind us that she needed our parting prayer, and he always joined with us. I would each time extract an undertaking from him to drive his wife to Church sometime, but she never appeared.

After some minutes spent with them this night, we had not found a way to introduce the Message, when suddenly she said: "What have you to tell us this month?" We hesitated, but she continued: "Brother, I want to pay you some tithing. Today I was looking at some very old books and I read that Abraham paid tithes to Melchizedek. I feel I would like to pay some tithing too." Scarcely able to articulate, I said: "Sister, you have given the Message tonight. It was to be 'Tithing'."

From that day she has paid tithing every time we have visited her and I have felt that though we estimated results of our visiting low—should we fail to make contact, this sister would be deprived of earning a blessing from keeping one of God's laws.

This impression has grown with all our Home Teaching, as it is now. There is a tenuous, but vital thread that holds these people to the Church. We must be responsible for keeping it intact through Home Teaching. Should we give up, because they do not seem to respond, we should be guilty of failure to keep the second great commandment and through it the first, for, if we do not love God's children—how can we love God?—J.P.H.

Repentance Requires Forgiveness

by

Elder Henry D. Taylor

Assistant to the
Council of the Twelve

★ One of the most beautiful principles of the gospel is that of repentance. It holds out hope and encouragement to each of us, the descendants of Adam and Eve. Because we are mortal and live in a world where temptations abound, it is not difficult to make mistakes and commit errors. Through the atonement effected by Jesus Christ our Saviour, we are assured that our errors and mistakes may be rectified by displaying Godly sorrow and abondonment of unrighteous ways.

One of the most vital qualities of the principle of repentance is forgiveness. Unless each of us can learn to forgive others for real or imagined trespasses against us, we cannot properly repent. Someone has said, "Humanity is never so beautiful as when praying for forgiveness, or else forgiving another." The Saviour's teachings to us are replete with admonitions always to be ready and willing to forgive. In instructing his disciples to pray, he suggested they petition the Father: "Forgive us our debts, as we forgive our debtors."

Then he counseled: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: . . . " And he added a word of caution, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:12, 14-15.)

At another time the Lord instructed: "Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for their remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D. & C. 64:9-10.)

One cannot hold grudges and unkind feelings without harming himself. He becomes bitter; his vision is distorted; and his soul becomes cankered. Harsh, and sharp words can leave a sting behind, a pang of unhappiness and regret in the heart and conscience of the offender. "Little, vicious minds abound with anger and revenge and are in-

capable of feeling the pleasure of forgiving their enemies," said a wise man.

A person holding grudges hurts himself more than he does his enemy. A prophet has wisely counseled: " . . . let not the sun go down on your wrath:" (Eph. 4:26.)

To forgive a person once or twice may not be too difficult, but to continue to forgive many times when one has been wronged may become a real test of character. Upon one occasion when Jesus was teaching his disciples, Peter approached him and posed this question: "... Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

"Jesus saith unto him; I say not unto thee, Until seven times: but, Until seventy times seven." (Matt. 18:21-22.) By this declaration we may be assured that the Saviour meant that we should forgive without number or limit.

The poet, Alexander Pope, has written: "Good nature and good sense must ever join; to err is human; to forgive divine."

The Lord has always looked upon sin with emphatic disfavour and has exclaimed, "For I the Lord cannot look upon sin with the least degree of allowance;" then he continues: "Nevertheless, he that repents and does the commandments of the Lord shall be forgiven." (D. & C. 1:31-32.) And while the Lord regards sin with disfavour, nevertheless, he always displays a spirit of charity and kindness for the sinner.

When a woman taken in sin was brought before Jesus, he faced her accusers with the challenge: "He that is without sin among you, let him first cast a stone at her." Being smitten by their consciences, one by one those guilty hypocrites slunk away, and when Jesus raised his head he asked the woman: "Woman, where are those, thine accusers? hath no man condemned thee?" She replied, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee; go, and sin no more." (John 8:7, 10-11.)

True forgiveness cannot be partial nor half-hearted. It must be wholehearted, genuine, and without reservation. "The narrow soul knows not the godlike glory of forgiving," one has said.

I like the story of total and complete forgiveness related by the warden of a western prison. A friend of his happened to be sitting in a railroad coach next to a young man who was obviously depressed. Finally, the young man revealed that he was a convict returning from a distant prison. His imprisonment had brought shame on his family, and they had neither visited him nor written often. He hoped, however, that this was only because they were too poor to travel, too uneducated to write. He also hoped, despite the evidence, that they had forgiven him.

To make it easy for them, however, he had written them to put up a signal for him when the train passed their little farm on the outskirts of town. If his family had forgiven him, they were to put up a white ribbon in the big apple tree near the tracks. If they did not want him back, they were to do nothing, and he would stay on the train, go west and probably become a hobo. As the train neared his home his suspense became so great, he could not bear to look out of the window. His companion changed places with him and said he would watch for the apple tree. In a minute, he put his hand on the young convict's arm. "There it is," he whispered, his eyes bright with sudden tears. "It's all right. The whole tree is white with ribbons." (Reader's Digest.)

The most magnificent lesson ever taught respecting forgiveness was given by the Saviour. Jesus was sub-

jected by his enemies to what is considered to be the cruelest and most horrible form of death. Crucifixion is excruciatingly painful, with the victim lingering on in increasing agony and torture for hours or even days. Yet, in spite of the humiliation and intense pain he suffered on Calvary's cross, Jesus, with compassion, in Godlike mercy, prayed for his tormentors, "Father, forgive them: for they know not what they do." (Luke 23:34.)

Now, with the Saviour's great lesson fresh in our memories, may each one of us purge from our hearts any feeling of hatred, envy, or bitterness, so that we may with a clear conscience and utmost confidence approach our Heavenly Father and ask for forgiveness of our shortcomings and mistakes.

With President McKay's approval and gracious co-operation, this book, **Gospel Ideals,** has been prepared for presentation to the unnumbered thousands who will read these words of counsel and advice and consolation and encouragement from a beloved President. **29/-**

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28/6

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When the Test Comes

by Bishop John Rosell, Jr.

★ A young man, just advanced from Priest to an Elder, entered the military service. He had just left a special training school to become a Hospital Corpsman and had been sent to a Naval Hospital.

After arriving there he had been assigned to be a "Master at Arms," which is a name given to those assigned to act as police. One of his duties as a "Master at Arms" was to —every four hours—go to the "brig" (jail) to check on sick prisoners sent to the hospital, to see if all was well with them. The policy of the Navy was to assign two Marine soldiers as guards at the "brig" located in Naval hospitals.

One evening, a few days before Christmas, after visiting the hospital "brig," this young man was stopped by one of the Marine soldiers. The soldier asked him if he wanted to have a "little drink" of liquor out of his bottle, just to start celebrating Christmas early. Of course, he was taken by surprise by the unexpected invitation of the guard; but, his reaction was immediately to say, "No." He gave this answer because he had been taught the gospel principle of the "Word of Wisdom" all his life. As he refused the guard, he could see by the eyes of the soldier that his own Christmas celebration had already started. He was well on his way to being drunk.

The Marine, in this drunken condition, reacted quickly by taking his gun from his holster and pushed it into the stomach of the young man, and told him to take a drink out of the bottle. Looking at the gun and at the bottle being offered to him, made the next few seconds seem like an hour while he tried to decide what to do. But, the young elder, almost without hesitation, replied again, "No, I will not take a drink."

The anger flashed in the eyes of the guard at this second refusal. He shoved the gun harder into the stomach of the young man and backed him into a closet close by.

He said, "If you don't take a drink, I'm going to shoot you." Again the few seconds dragged by like hours. As the young sailor looked into the angry eyes of the other man, he quickly asked a silent prayer for protection and to do the right thing.

Many thoughts flashed through his mind in those few seconds, but he realized there was only one answer if he were to remain true to what he knew was right. Also, he had been taught that the Lord will watch over and protect those who do what they are commanded.

So, he quietly and firmly replied, "No, I will not. You will just have to shoot." The eyes of the drunken marine blinked as he tried to comprehend what had happened, and tried to decide what he was now going to do to the young man.

To the young Elder with the gun still at his stomach, the next few seconds seemed like an eternity—as he waited to see what the Marine would do. Finally the Marine dropped the hand holding the gun and said, "I'm through with you. You're chicken!" He then backed out of the closet.

The Mormon boy left quickly, giving thanks to his Heavenly Father for protecting him in time of need. More important, he realised his testimony of the church had withstood a great test. He realised too, that he had been able to withstand the test because he had already decided the answer before the test came. His training at home, in the Priesthood, and other church organisations, had helped him prepare the answer.

The message to all young people in the church—is that they should have the answer ready about all the principles of the church, and then when the test comes they too will be ready with the correct answer.

HUMILITY

Before I go to bed each night
Head bowed and on bended knee,
I thank my Heavenly Father
For the blessings He gives to me.
I have two hands to do my work,
Two eyes, to look upon
The beauty here upon this earth
Created by the Son.
I have my health and happiness,
My family so dear to me,
So is it any wonder, that
I bow in humility?
Then once again when I arise,
Head bowed, and on bended knee,
I thank my Heavenly Father
For watching over me.
I know His angels guard my bed,
As in my sleep I lay,
His spirit is there to guide me
As I meet another day.
Oh, how I love my Father,
He is so good to me,
So is it any wonder, that
I bow in humility?

Olive D. Twiddy

Compiled by Gwen Canon

THE FUTURE IS YOURS — ARE YOU READY?

Gary B. Hansen has been studying at The London School of Economics as a Fullbright Scholar. His particular interest here has been the technical training facilities and opportunities for British Youth. Brother Hansen has indicated that the following questions are pertinent to the youth of the church as they consider their future.

What will the future world be like?

Are **you** ready for such a future?

Are you **prepared** for your future?

What Will the Future World Be Like?

One sure element of tomorrow's world will be **change**, rapid and continual change in almost every aspect of your life.

You are living in a scientific and technological revolution which will change your environment and alter the nature of your work.

New machines are being developed. These require new skills and new knowledge which demand constant retraining.

You will continue technical and industrial training throughout your entire working life.

Formal education will be extended and education in the broad sense will necessarily be a life-long endeavour.

You can expect to live longer than your parents will, and your children will live longer than you will.

You will have more leisure time not only after retirement but during your working life. Your children will have even more.

Your world will be increasingly crowded. There will be fewer open spaces and less privacy.

What kind of a person can cope with such an environment?

What can you do to prepare or educate yourself to meet the conditions brought about by this scientific and technological revolution?

In the next few issues of the Millennial Star these questions will be discussed to try to help the youth of the church understand tomorrow's world and their place in it.

Glimpses of Youth

by PHILIP JACKSON

★ Philip Jackson is the son of an R.A.F. officer and was born in Tunbridge Wells, Kent. He has lived in many places in his life such as Egypt, France, Isle of Man, Kent and Surrey. At twenty, he is now a member of the Church of Jesus Christ of Latter-day Saints and a medical student at St. Bartholomew's Hospital in London.

Philip first contacted the church on a trip to the United States a year ago. He went to the New York Worlds Fair and happened to visit the Mormon Pavilion. His first impression was that "here are a people behaving as though they were living in the days of the Bible." Strange, to say the least, in this scientific age.

He then went to Canada to work as a medical orderly. He met many members of the Church there and began to learn about Mormonism under the guidance of the missionaries. He studied and prayed and "began to know that the church was true."

He attended the pageant at the Hill Cumorah and also had the opportunity to visit the Sacred Grove and Salt Lake City. It was not at these places, wonderful as they were, that he saw the church in action. Philip said, "It was in the homes of the members that I visited that I felt the strength of the church. The centre of the church is in the home."

Philip was baptised soon after he returned to England and is now an active member of the North London Ward.

Philip hopes to qualify as a physician in 1969. We wish him success in all of his endeavours.

LONDON STAKE MIA CAMP

Forty excited young people boarded a bus at Hyde Park Chapel on August 6 to begin a wonderful week at the London Stake MIA Camp at Liangorse, Breconshire, Wales.

Many adventures were enjoyed during the week including a night hike in which the shooting stars were a thrilling sight. Some of the young men went caving and pot holing. Their instructor-guide said that he had never experienced the water so high. It proved to be a real adventure. Other activities enjoyed were sailing, canoeing and pony treking.

A high light of the week was a testimony meeting held the night before returning to London. A powerful spirit was felt as the young church members bore testimony to the truthfulness of the gospel. They gave thanks for the beauty of their surroundings and for the friends they had made during the week.

LEEDS STAKE — MIA Youth Activity in Leeds Ward

Impressed with the success of the recent Stake M-Men Gleaner weekend held in their ward; the members of the Leeds Ward MIA decided to hold a similar weekend recently in June.

Following the pattern of the M-Men Gleaner weekend, the morning was taken up by workshops — discussion groups led by assigned brethren on vital topics affecting every teenager.

After lunch of fish and chips in true "Northern tradition, straight from the paper," a full afternoon of outdoor activity including football with the novelty of two girl goal keepers to each set of goals! Baseball, horseshoe pitching—ouch my foot! and P.T. led by Brother Albert Kirk of the Leeds Ward.

The evening commenced with a dinner skilfully designed by the YWMIA officers and teachers served by Elders and High Priests to over forty keen appetites. Bishop Smithson and his wife of Leeds Ward were guests of honour for the evening which featured after dinner a cabaret, old tyme, ballroom and novelty dancing until 10 p.m.

Sunday morning there was a special youth programme with the theme "Soaring into the Seventys" with eight young speakers giving their impressions of how family, home, travel, education, morality and careers would affect their lives in the 1970's.

Everyone enjoyed themselves and asked that they might have another in 6 months time.

AARONIC PRIESTHOOD — Under Twenty-One

The Leeds Stake Aaronic Priesthood under Twenty-One recently held a memory packed weekend camp at Ingleton. The boys were ably led by Brother Authur Gregory of the Leeds Stake High Council. They were armed with mountains of food and camping equipment which included a gadget of their own making for giving them constant hot water in camp, and it worked too! Despite the fact that the bus that was to take them to Ingleton caught fire as it left the bus depot, they boarded the relief bus with only one worry: "What would happen to England the next day in the final of the World Cup."

Their concern for the World Cup was resolved when the boys and their leaders went down to the village the next day to see if the electrician's shop had any of the sets working in his window. Fortunately for the campers there was a choice of four T.V. sets each with a picture of the final. Never before had England had such stout supporters as these LDS boys. Despite heavy rain in that picturesque little village in the heart of the Yorkshire Dales, they sat down on seats loaned to them by a kindly cafe proprietor on the pavement in front of the TV shop with umbrellas from, they know not where. Some thirty more of the local inhabitants joined them and they cheered their country's team onto final victory.

Sunday was spent in Priesthood classes, Sunday School and during the afternoon a chess tournament was played. Sacrament service was held in the evening and followed by a testimony meeting.

Despite the weather, which had been wet to say the least, all of the boys in camp were sorry to leave when the bus came to take them home. In camp with the boys was a young man from America and a member of the Roman Catholic faith. He was the guest of relatives, members of Leeds Ward. He said that never in his whole life had he enjoyed himself so much as at the camp with the LDS boys.

Not pixies, but boys of the Leeds Stake pause for a breather and a view of the scenery on one of their hill walks while in camp at Ingleton.

"Bathing Party." Brother Arthur Gregory (2nd from right) with a group of early morning swimmers about to take the plunge at the Leeds Stake Aaronic under 21 camp at Ingleton.

IRISH MISSION MIA SEMINAR

The Irish Mission held a most stimulating MIA Seminar on Saturday, August 20. The seminar well deserved the enthusiastic support it was given. The theme introduced to the leaders was "We Are Sowing."

The evening began with a dramatised presentation of the 1966-67 MIA Theme by the Cavehill Branch. This was followed by an excellent teacher training session entitled "How to Introduce a New Teacher to MIA." The teacher training session was directed by Anne Moffett, District Age-Group Counsellor.

The District MIA Calendar was then issued to all the branches and a question and answer period followed.

The young men and young women then separated into groups. The young men discussed their various problems while the young women spent their time watching a performance of "The Three Doors" in which Janet Houston took the lead.

When the young men and young women reassembled, Joan Farbus and John Bailey of the District Board directed a most enjoyable period on "How to Write, Produce and Perform a Roadshow." After some tuition from our experienced leaders, four roadshows were performed under the theme "What Would Have Happened If ... ?"

The last drain of energy was then used up as everyone from the mission presidency to the MIA teacher, learned some new folk dances. The evening was rounded off by some recreational singing. The success of the seminar proved to everyone that "Enthusiasm is caught and not taught."

LEICESTER STAKE YOUTH NEWS

WOODSETTON CANOE CRUISE

On July 23 five single-seat PBK (Griffin) canoes, started from Llangollen in Wales en route to Wolverhampton via inland waterways. The journey proceeded uneventfully with sleeping quarters in tents, located in widely differing places — from hedgerows to cowsheds.

Three of the original starters completed the ninety-odd mile journey, with calloused hands but unbroken spirits. The remainder of the party, having accomplished a good proportion of the distance, succumbed to the relative luxury of a motorised "follow up" boat. Triumphantly the party concluded their marathon "paddle" on July 30.

The cruise was the culmination of some six months of sustained effort by Brother Albert Hughes, who supervised the building of the canoes and performed the more intricate woodworking operations. Each young man was responsible for his own canoe and helped in its building.

The craft consisted of pine laths on plywood formers, all covered with stout canvas, painted and proofed against ingres of moisture. It was found that the home made canoes were robust and reliable — a fitting tribute and a credit to those responsible for the canoe project.

PRESTON DISTRICT — MIA YOUTH CONVENTION

★ "It's all happening," is a phrase used nowadays to describe events of particular importance, and this could certainly be ascribed to the "Happenings" which occured at Blackburn on Saturday, August 27, when the Preston District M.I.A. held their annual Youth **Convention.**

The morning's programme set the pattern for the rest of the day as the young men discovered muscles they never knew they possessed in a fast, vigorous, game of football in the local park. The young ladies went on an anti-litter campaign in the same locality.

Lunch was well earned.

To open the afternoon's session, possibly to aid recovery from the morning, was a film show, which portrayed an excellent picture of the Y.W.M.I.A. Girl's Programme; its aims and its benefits. This was thoroughly enjoyed by everyone.

At precisely 1.30 p.m. (the time-keeping was a major feature of the day, a worthy tribute to the organisers), the whole party split into groups of three and each group was given a small slip of paper. On it were written a number of items which had to be sought. Amongst the less difficult was, "Find Albert's wife." This turned out to be a statue of Queen Victoria in the bus station at Blackburn! As part of the "scavenger hunt" the teams each had to bring back a tin of steak or a tin of beans. These items were to play a most important role in the evenings entertainment.

An hour's practical dance demonstration followed. At the beginning few were enthusiastic and all were tired. At the end, all were enjoying every moment.

The spirit present at the Convention was carried into the Testimony meeting which came next. It really was a privilege to attend and hear the local tributes to the M.I.A. programme and the teachings of the Church. Testimonies were borne by both young and adults alike.

A bonfire and "Tramp's Supper" were the final items on what had been a packed day. The tins of steak and beans were opened, heated over the fire, and served. Nelson, Blackburn and Rawtenstall Branches provided some first-class camp-fire entertainment. Came the sing-song as everyone sat on logs round the blazing fire and put into their singing the happiness they felt.

The spirit of M.I.A. had certainly been manifest on that grey August day and as the final strains of "We Thank Thee O God for a Prophet" died on the still night air, a spirit of peace and comradeship rang down the curtain on a truly memorable day.

PORTSMOUTH DISTRICT — ROAD SHOW

★ Portsmouth District M.E.A. have sponsored two interesting events during the summer. The first was a district road show evening in which the themes "Treasure is a Penny" and "Happiness is a Lollipop" were used.

Between the shows the audience was entertained by a skit by the M.E.A. District Presidency and musical numbers performed by Elder Butler, Brother Brown and Sister Walle. The New Tones sang two numbers and community singing was directed by a group of M.I.A. girls.

Have You Seen . . . ?

by

BISHOP FRANK PATTERSON
Hyde Park Ward

★ If you enter the Victoria and Albert Museum by the entrance on Exhibition Road you will find in front of you a short staircase leading to a room containing numerous glass cases. The first few of these contain small bronzes of the wax models that sculptors made as studies for their finished works. Most of these are by Italian artists; all are worth looking at and thinking about. One in particular is perhaps the smallest of them all and is by the master of all metal workers, Benvenuto Cellini. A contemporary of Michelangelo, Cellini wrote his biography and exposed himself as either a great rogue or an even greater braggart, but his metal castings show him to be nothing short of a genius.

This small bronze is a head of Medusa and was intended as a study also. Perhaps the surface texture shows the lack of finish but look closely. I ask one thing only. Look first of all from the front, full face into the Medusa and you will see remarkable things. You know the story of Medusa and Perseus and how Perseus severed the head from her body whilst looking into his polished shield. He used his shield to avoid seeing the serpents with which her head was covered. This head of Cellini's shows Medusa at the very moment of her death. The serpents writh upon her brow. The brow that is creased frowns over closed eyes. Her nostrils dilated in a beautifully defined nose. The whole face unlike a death mask because her present thoughts can be clearly seen. Not shock; not even surprise, but stark incredulity. How has this happened to me? Why did my invincible guard fail? How did a mere mortal do this to me?

If you now move to the rear of the display you will see that amongst the snakes of her hair are the fingers of Perseus' hand. A strong grasping hand that holds the gruesome trophy.

Work

by

Joseph L. Wirthlin

"Man from the beginning possessed the potential power of creating his requirements through work. The words 'create' and 'work' are synonymous. Hence, the power of God is work."—

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ELDER PAUL H. DUNN

Preparation for Leadership Begins Early

by ARNOLD IRVINE

★During World War II, Private First Class Paul Harold Dunn stared into the gun-muzzle eye of death on the beaches of Guam, Leyte, IeShima, Zamami Shima and Okinawa.

He earned the Bronze Star in the desperate hand-to-hand fight with the Japanese for possession of Okinawa's Chocolate Drop Hill.

But fame and glory as a war hero was not the ambition of this youthful infantryman. He was looking forward to returning to the less deadly battles of the baseball diamond where he hoped some day to star as a major league pitcher.

His idol was Lou Gehrig of the New York Yankees, the "iron man of baseball." As a youngster in Little Rock, Ark., Paul had become personally acquainted with the great Gehrig. Paul was born in Provo, Utah, but the family had moved to Arkansas, when he was little more than a baby.

In those days, the Yankees held their spring training at Little Rock, where Paul was a wide-eyed hanger-on at the ball park. He was a seasoned veteran of the neighbourhood pitch-and-argue games and had wangled a job at the ball park as bat boy for the town team. His job gave him a big edge over the other boys in getting close to the Yankee players, the elite of the baseball world.

Gehrig was not too big to notice a star-struck youngster and even let Paul pitch a few balls one day in batting practice. On about the fifth throw, Gehrig took a tremendous swing—and missed.

"Good shot, Paul," he called out to the gangling 13-year-old.

The boy's grin was a mile wide. To throw a ball that even the mighty Gehrig couldn't hit was as good as conquering Mount Everest in his unsophisticated way of thinking. Not until he was an older and better pitcher did the thought enter his mind that Gehrig might have missed the ball purposely just to bolster the confidence of an eager boy.

Not long after this, the Dunn family moved to southern California. Paul kept throwing baseballs, starring with the Hollywood High School team. He was named twice to the all-city team and won awards in track as well.

By the time he completed high school, he had signed a contract with

a major league team, the St. Louis Cardinals. He was on his way up the ladder of baseball fame.

After just one season of play, he was drafted into the Army. Even as a soldier, he couldn't forget baseball and continued to play on army teams until he was shipped out to more serious contests.

In that first fearful baptism of fire on Guam, Pfc. Dunn had a spiritual experience that burned a testimony of the Gospel of Jesus Christ deep into his heart. After three years of war, he returned home with a matured respect for life and the Gospel. He still wanted to go to the top in baseball, but the glamour and the money were secondary to bringing honour to the Church and spreading the message of the Restoration.

His first convert was Jeanne Cheverton, his high school sweetheart. After he baptised her, he married her. He settled down to playing baseball in the summers and managing one of his father's grocery stores in the off-seasons.

A freak accident on the pitcher's mound resulted in a broken collarbone and the end of Paul's baseball career. Disappointed but not defeated, he entered college in pursuit of a new objective—to become a teacher in the Church seminary system. He attained a doctorate in educational admistration and became regional co-ordinator of seminaries and institutes in southern California.

Another fateful surprise again changed the course of his life. He was sustained in April 1964, to the First Council of the Seventy, a calling to which he has since devoted his full energy, enthusiasm and ability.

Chastity

by

J. Reuben Clark, Jr.

"Teach your sons to honour and revere, to protect to the last, pure womanhood; teach your daughters that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth

HOW WE DID IT

COME TO THE FAIR

THE LOCAL SAINTS

★ The Garden Fete held in the chapel grounds at Wilford Hall, Leicester Stake was a triumph of organisation, planning and—work.

Overall responsibility was assigned by the Bishopric to Sister Muriel Cuthbert, not without her own domestic responsibilities, the mother of a large family and a busy church worker's wife. But, she, knowing the value and power of delegation, immediately assigned each family in the Ward to prepare a stall or sideshow and maintain it on the day. A check list was posted up and, as the time came nearer the families were asked to indicate if all was well and to ask for help if needed.

Flags and bunting were made by the Relief Society sisters from scrap material of all kinds and colours. This, plus a large banner advertising the Fete were put up two weeks preceding the day, thus letting passers by and local inhabitants know what was coming in good time. Shops were canvassed in the vicinity and many displayed posters which were also posted in all available hoarding spaces, while attractive notices were entered in local newspapers. Still more, adverts, on thick card, were prepared for and accepted by the Transport Authority for display on local buses (Note: 14 cards were carried on 14 buses for 1 week for £2 2s.)

Stalls were decorated during the week before the Fete day. On the day all that was necessary was to carry everything out to them and the Fete was ready to be opened. No last minute rush—all things planned and as much done in advance as possible.

Major attractions were the Dog Handling Display (staged by a local club), Baking Competition (prizes and certificates provided by the Be-Ro Flour Co.)—and people queued to buy the cakes afterwards — the Missionaires (Missionary Singing Quartette) and the Fancy Dress Parade.

Fun through effort was provided by many side shows, viz: Hammering nails into a block of wood with the fewest blows; lighting as many candles as possible with one match; climbing a greasy pole; treasure hunt; thimble and nails (a board of numbered nails—a bag of numbered thimbles—match as many as possible in the shortest time); toffee apples and ice-cream; fishing; skittles; mouse-down-the-hole—not forgetting the White Elephant stall.

For children up to 5 years a Toddlers' Corner was provided. Parents were charged 6d. and their children were amused with various pastimes while they could roam the Fete and partake of its joys.

All judges were non-member friends and all were presented with bouquets for services rendered.

Such a successful effort—clear profit was £50—is not accomplished without a lot of work. It was the Ward's biggest effort but how rewarding—especially when, with careful prayerful thought and planning so many became involved in such satisfying work.

II.

Hearts Turned to Their Fathers

★ Last month consideration was given to genealogical sources found in the home, and the noting in **writing** of all the information gathered. The next logical step is to consider obtaining information through the writing of letters.

Correspondence with Known Relatives

One's more elderly relatives usually can provide a wealth of pedigree information and should be contacted first. This preliminary approach, before research is actually carried out, is to obtain as much information as possible from sources close to home that will demand little financial outlay. Much time and effort is wasted by those who ignore their relatives and rush enthusiastically to record sources in distant places for data that could be found in the home of some relative. Genealogical research builds a progressively growing structure, the actual strength of which may well depend on the effort that is put into its foundation.

The contacting of relatives should be done with the following programme in mind:

1. Details of their immediate family so that all closely related family group sheets ultimately will be in your possession.
2. Details of the families of close relatives who are at present unknown to you or who may not have responded to previous requests to them for help.
3. Details of earlier generations, gathered from personal knowledge, family Bibles, or other sources, may save time, money and effort.
4. Wise correspondence with relatives may well be a means of arousing interest in forming a family organisation for the gathering of pedigree information.

The Pedigree Referral Service

Since 1837, when the Restored Gospel was first preached in the British Isles, more than 100,000 Saints have emigrated to America. When we add to these the tens of thousands of Saints of British ancestry who have joined the Church in the stakes and missions in the British Commonwealth and in America, surely it is highly probable that many of their countless descendants share ancestral lines with the present-day Saints in Great Britain and Ireland.

For three years The Genealogical Society of the Church has been urging the Saints to register their pedigree surnames with the town, county and period of time involved, with the PEDIGREE REFERRAL SERVICE (PRS). This is a programme where information is placed on magnetic tape and stored. The name and address of any participant who has registered surnames, places, and periods of time agreeing with any **inquiry** can then be retrieved by a computer programme on the

Church's IBM Computer. Both members and non-members of the Church are invited to register, and there are now in excess of half-a-million surname entries recorded on tape; and the PRS file is growing steadily each month as more and more persons learn of the service.

The goal of the PRS is to bring together individuals who have the same ancestry or who are interested in the same surname lines in the same town and county. Each family, however, must take the initiative and register the surnames, localities, and periods of time from their pedigrees. This registration is easily effected and is free of charge.

The necessary forms and instructions* that must be used in all registrations, known as the PRS "Request for Registration" forms (form GS 105) are available from ward, stake or mission leaders, or you may write and request them from The Genealogical Society, 107 South Main Street, Salt Lake City, Utah, 84111, U.S.A.

After registering and receiving from The Genealogical Society an acknowledgement bearing a PRS Registration Number, the registrant is eligible to request searches (known as **inquiries**) in the PRS file for the names and addresses of other PRS participants who have registered similar information. In a similar way, after you are registered, an inquirer, whose address might be at home in the British Isles or any place in the world could be put in touch with you.

Once in communication with others of the same ancestry or who are interested in the same surnames, you can continue your genealogical research in co-operation with them. Imagine the saving in time and money, as well as the prevention of the duplication in research!

Information from a typical British or Irish pedigree would appear on a registration form as per illustration.

*Additional specific details are in "PEDIGREE REFERRAL SERVICE MADE EASY," printed in **The Instructor** for August, 1966, Vol. 101, pp. 324-325 (Salt Lake City: Deseret Sunday School Union) obtainable through any LDS Sunday School Officer.

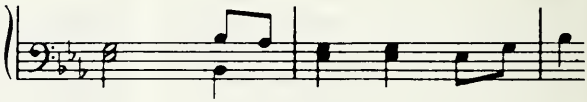
INSTRUCTIONS:

1. Complete recording instructions are contained in Supplement B to the Genealogical Instruction Manual entitled Pedigree Referral Service.
2. Please type or print.
3. When two or more localities are to be registered for one surname, separate entries should be made for each locality.
4. All counties, states, and countries should be abbreviated according to the uniform rules for abbreviation contained in Section 4 of the Genealogical Instruction Manual and in the Pedigree Referral Service supplement.

	SURNAME ON PEDIGREE	LOCALITY			PERIOD OF TIME
		TOWN	COUNTY	STATE OR COUNTRY	FROM - TO
1	CROSBY	BIRKENHEAD	CHSHR	ENGL	1850-1900
2	MASKELL	FINSBURY	MDDLSX	ENGL	1770-1860
3	MASKELL	LONDON	LONDON	ENGL	1700-1900
4	BROWN	GLASGOW	LANARK	SCTL	1740-1840
5	EVANS	HAWARDEN	FLINT	WLS	1800-1850
6	MURPHY	BANGOR	DOWN	IRLN	1800-1840
7	JAMIESON	DUBLIN	DUBLIN	IRLN	1800-1850
8	LAMBIE	CHRISTCHURCH	CHRSTC	N-ZL	1865-1965
9	JAMIESON	WINNIPEG	MNTB	MNTB	1840-1965

Co-operation between Chorister and Organist

by **Emma Marr Petersen**



★ It is most important in order to obtain the best results musically that full co-operation be maintained between organist and chorister at all times.

The organist should be seated at the instrument so that he or she can see the chorister readily. If this is not possible a mirror may be placed either on the instrument or in some other position where the chorister may be easily seen by the player, who should glance frequently in his or her direction, to be sure that they are moving along as a unit and not confusing the singers in deciding whom to follow; or it may be advisable for the conductor to move to another position which is within the range of vision of the player.

In as much as the organist sets the mood and tempo of the selection when playing the prelude before the singers start to sing, agreement with the chorister should be reached in advance as to its mood and speed.

This could be done orally by telling the accompanist how fast or how slowly it should be played, or by indicating with the baton the desired rhythm and other characteristics.

It is always awkward and confusing to singers to be forced to make adjustments in tempo after the introduction has been played. This is a matter that should be decided privately before the meeting begins between the chorister and the organist.

Congregational singing is important and enjoyable because it is an activity in which the entire audience may take part, and by so doing may receive a one-ness of spirit, as the Doctrine and Covenants tells us: "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

Any service given by an individual to the Church is sacred, and should be of the very best quality of which they are capable. This applies to the music of the Church, as well as to other phases of it, and our musicians should honour and respect their calling by study and practise in an endeavour to

give the best service in their power. Generally the chorister is expected to select hymns to be sung, and the person in charge of the meeting decides how many numbers will be used.

It is most helpful to a chorister in making a choice of hymns, that they know the character of the meeing, particularly if it will have any unusual features, so that the hymns to be sung may be appropriate to the message.

If a choice of hymns is made hurriedly or without much thought, the numbers chosen are usually selected because they are the ones sung most frequently, and therefore everyone present knows them and will probably sing them.

This is the easy way, but with such a wealth of excellent hymns at our disposal as are contained in our hymnbooks we should take advantage of every opportunity to add to our repertoire by learning and using some of the less familiar ones.

It takes preparation and courage to introduce little known hymns into our meetings, but only by doing so will we ever learn them, and love them, and use them.

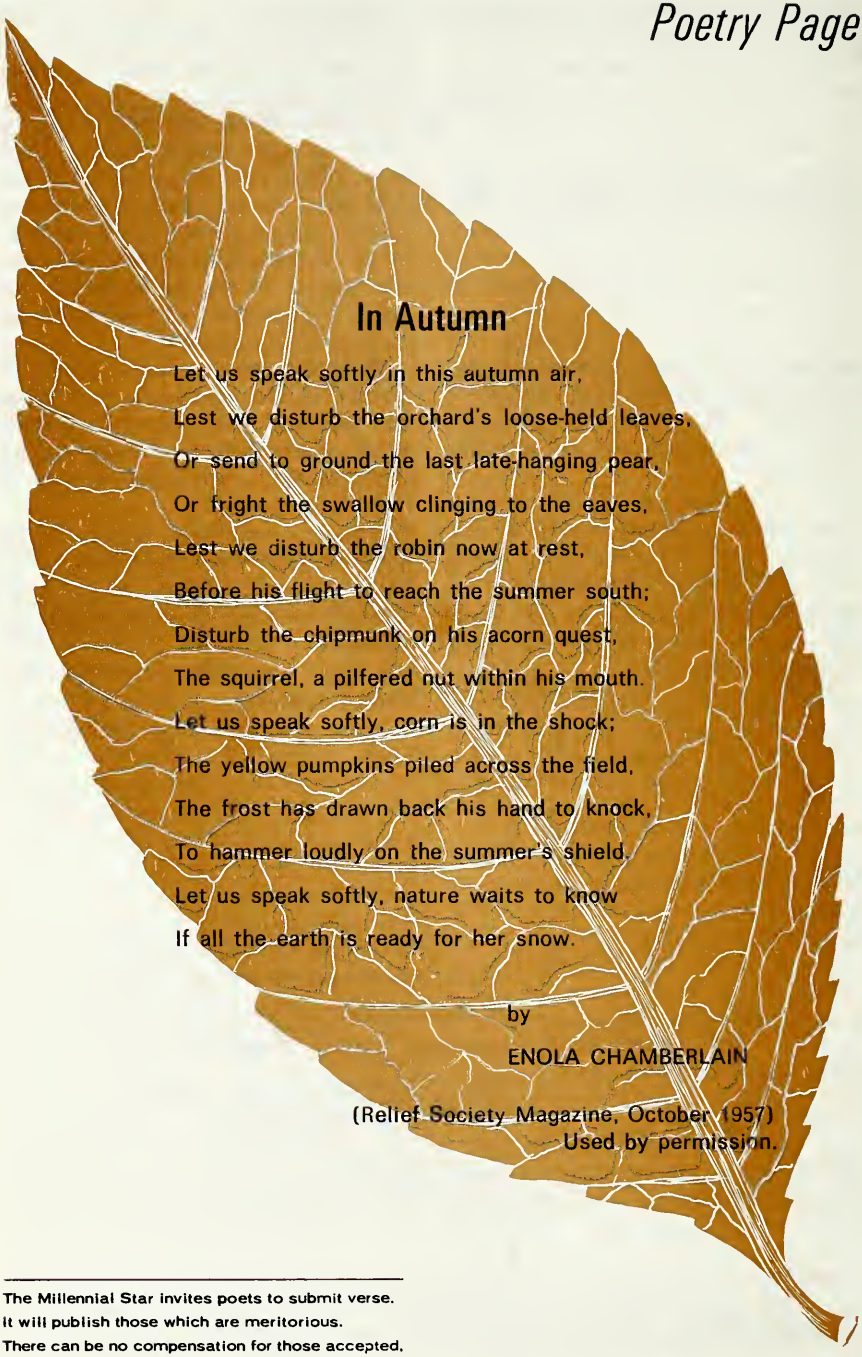
The Church recommends that love songs, popular balads, songs which have words not in accord with our doctrines, ornate, showy instrumental selections be not used in our services. All music, especially postlude and prelude music should be dignified and sacred in character in keeping with the purpose of the meeting.

Musicians who render service in Church should constantly be looking for beautiful but dignified sacred music. Anything that produces a spirit of reverence is acceptable and may be used if well played.

There is a wealth of beautiful music available from which to choose, instrumental adaptations from the oratorios, excerpts from the classical composers, occasionally a hymn, if played well, will bring the spirit of devotion and worship desired.

Honesty

"Honesty condemns falsity in all its forms. It does not permit the bearing of false witness ... It does not sow dissension. Truth, confidence, assurance, and peace are the offspring of honesty."—Albert E. Bowen.



In Autumn

Let us speak softly in this autumn air,
Lest we disturb the orchard's loose-held leaves,
Or send to ground the last late-hanging pear,
Or fright the swallow clinging to the eaves,
Lest we disturb the robin now at rest,
Before his flight to reach the summer south;
Disturb the chipmunk on his acorn quest,
The squirrel, a pilfered nut within his mouth.
Let us speak softly, corn is in the shock;
The yellow pumpkins piled across the field,
The frost has drawn back his hand to knock,
To hammer loudly on the summer's shield.
Let us speak softly, nature waits to know
If all the earth is ready for her snow.

by
ENOLA CHAMBERLAIN

(Relief Society Magazine, October 1957)
Used by permission.

The Millennial Star invites poets to submit verse.
It will publish those which are meritorious.
There can be no compensation for those accepted.

The Church Welfare Programme

by

Rudger H. Walker

(Member of the Priesthood Welfare Committee)

★ Many members of the Church have wondered what place the Church Welfare Programme has in Great Britain where the government has developed such a complete programme of pensions and national insurance. Everyone in Great Britain knows that they make a considerable contribution from their earnings to pay for insurance of various types to provide for retirement pensions, financial assistance in times of unemployment, sickness, hospitalisation, maternity benefits, widow's allowance, family allowances, and certain other allowances and benefits, for the assistance of people in times of need. Obviously, the various provisions of the National Insurance Programme provide for the welfare needs of the people of the British Isles in much the same way as does the Church Welfare Programme when it is in full operation. In this case, however, it is done by the government; hence, there is not the same need for such welfare assistance through the Church as there is in those countries where the government has not sponsored such a welfare programme.

Members of the Church, however, must not lose sight of the fact that the Welfare Programme as we commonly think of it is only one aspect of the broader concept of the Gospel which provides for the full spiritual and temporal welfare of the members of the Church. So, in this article, I should like to broaden our scope of the welfare programme to include many of the teachings of the Gospel which do indeed provide for the temporal welfare of those who follow them.

One basic concept of the Welfare Programme of the Church is that everyone should, insofar as possible, be self-supporting. This basic principle applies to all peoples, in all lands, and in all times. This involves the idea that everyone should do everything he can to prepare himself by training and education to earn a living for himself and his family. He should develop the skills of work so he can perform a worthwhile service, and he should develop a proper attitude toward work

so his services will be in demand; and finally, he should learn to appreciate the joy and satisfaction of work well done, and develop an inner feeling of the dignity of work.

Not only should everyone learn how to work so he can earn sufficient to support himself and his family, but every Church member should learn the principles of good family money management. He should also learn the basic principles of thrift, of spending his earnings wisely, of saving some portion of each unit of money earned. He should learn how to build a financial reserve which can be drawn upon at some future date for further improvement of ones earning power, of his home conditions, or his financial status, or to meet some unforeseen emergency.

The Church has always taught that its members should obtain the best education and training they can get, so they can take their place in the world and provide adequately for their families. The children are to be taught the principles of work and of thrift in the home. This is the beginning of the welfare programme. This is where our people are taught to be self-supporting, to provide for their own welfare. Hence, we are urged to teach these things in our homes, in the Family Home Evening Programmes, and in our church meetings, in the Primary, the Sunday School, the MIA, in the Priesthod Quorums, in the Relief Society, and in the Sacrament Meetings. The primary responsibility of teaching the basic principles of the Welfare Programme to the young people of the Church as they are growing up, however, rests with the family and in the home. This is a responsibility all Latter-day Saints have.

Our Exaltation

"I want the brethren to understand this one thing, that our tithing, our labour, our works are not for the exaltation of the Almighty, but they are for us."—Wilford Woodruff.

NEWS NEWS NEWS

NORTH BRITISH MISSION

LIVERPOOL DISTRICT

DOUGLAS PASS

SPECIAL BRAVERY CERTIFICATE AWARDED BY LIVERPOOL SHIPWRECK AND HUMANE SOCIETY

★ The above certificate was awarded to Brother Douglas Pass, who is Sunday School Superintendent and Branch Clerk of Widnes-Runcorn branch.

On April 3 Brother Pass and his family were in Chester for the day, and as they strolled past the bandstand at the Groves, he saw the head of a boy just beneath the surface of the water. Without hesitation Brother Pass jumped in fully clothed and brought the boy, Garry Jones, of Stratford Road, Blacon, to safety. Garry was able to return home later in the day. Well done Brother Pass.

OPEN WEEK AT SOUTHPORT

★ 5,000 printed invitations were distributed from door to door to advertise a full week's programme introducing the church to the public. Good coverage was given by the local paper with news and pictures showing the missionaries presenting a copy of "Meet the Mormons" to the Mayor of Southport, Mrs. B. Pogson, and also featuring the District Sports. The photographs are reprinted here by kind permission of the "Southport Visitor." Headlines declared, "200 at Sports Day, More Ambitious Plans Next Year."

The first Inter-District Sports Day of the Church of Jesus Christ of Latter-day Saints was held in Southport at the Preston New Road Playing Fields on Saturday afternoon. Above: Children competing in the sack race for juniors and below: some of the senior competitors from the Preston District and the Liverpool District which includes Southport.

The Mayor of Southport, Councillor Mrs. B. Pogson, receiving a book entitled "Meet the Mormons," from missionaries of the Church of Jesus Christ of Latter-day Saints in the Mayor's Parlour. Others pictured left to right, Sister Jill Lutze, of Los Angeles, Elder Carlo Leopold Ian Bos, of Oegstgeest, Holland, Elder William R. Garff, of Salt Lake City, Utah, and Sister Barbara Jennings, of St. George, Utah.

OPENING OF WIGAN CHAPEL

★ At **Wigan** the Lord Mayor, Mr. J. P. Taylor, and the Chief Constable, Mr. David Aitkin attended the opening of the new chapel on August 21. The service was conducted by Brother S. Goulding and the talks and singing were truly inspired. It was interesting to hear Building Missionary James Pedan from Scotland who has helped to build the new chapel and who has served with three supervisors. First was Elder James who came from Ireland to finish his mission at Wigan, then Elder Wheeler whose health did not permit him to finish his mission, and later Elder Udell Smith. Elder Smith had a double celebration on that Sunday, the completion of the chapel and the birth of his son at Billinge Hospital. As well as speakers from the Mission and District, the Lord Mayor was also called upon to make a few remarks. He said how impressed he was with the quotation, "Don't send your children to church ... Bring them with you," and how pleased he was to see that the Church made such good provision for the children and youth of the town.

The closing prayer was given by Brother Herbert Webster, the oldest member of the Wigan branch.

STRIKE THREE, YOU'RE OUT!

This has been a familiar sound to the members of the Mormon Yankee Baseball Team as they have watched their pitcher, Elder William McKane, of Los Angeles, California, strike out many of the finest baseball players in England. Elder McKane was picked by the Merseyside League, Liverpool, Lancashire, as the outstanding player of the year.

The Mormon Yankee team from the North British Mission has caused a lot of interest in the great American sport of baseball in the Liverpool and Manchester areas. Through their skill and fine sportsmanship, the Elders have opened the interest of many people, and have been a great asset for the strengthening of the respect for the Missionaries and their beliefs.

The Elders have also brought to their team some top honours. For the third time since the team was organised in 1963, they have won the Lancashire Cup. This year they have also won the Artco Trophy, which is sent to England for competition by a firm in the state of Michigan, U.S.A. And once again they have taken the Merseyside Championship.

Under the direction of their Captain, Elder Danny Hill, from Gunnison, Utah, they have had a total of 14 wins and 2 losses for the game season. Their two losses were exhibition games. One against the U.S. Air Force team from Alconbury, the other to the Mormon Elders, a fine team from the British Mission.

Congratulations to the Merseyside Champions.

Team members: Danny Hill; William McKane; Stephen Whittaker; Jeffrey Shaw; Leland Harword; David Lindsey; Wayne Sinks; Gary Merrill; Paul Bjornn; Kent Pool; Douglas Bergen; Raymond Wilson; Jay Chamberlain; Keith Morgan; Tony Jenson.

BLACKPOOL BAPTISM IN THE SEA

By our roving Leeds reporter

★ On Sunday, August 14, after the evening Sacrament meeting about 40 members and visitors to Blackpool set off in an assortment of vehicles to a pre-arranged place where a baptism in the sea was to take place.

Unfortunately the spot chosen was crowded with holiday makers bent on enjoying themselves, so the District Leader, Elder Garner and Branch President Kenneth Young decided to find a more secluded spot. Only those who have been on holiday to Blackpool will understand how difficult this was. Six miles later! ... they found a beach which could hardly be called ideal, but at least it was deserted, and the baptism service commenced.

After invoking the Lord's blessing, and against a sky set aflame by the setting sun, Elders David N. Stevens and Wayne Cooley entered the sea with Brother J. R. Clarke who was to be baptised.

For a moment the sea seemed calm, and it was almost impossible to believe that only a few hours earlier a gale force wind had whipped up waves 30 feet high.

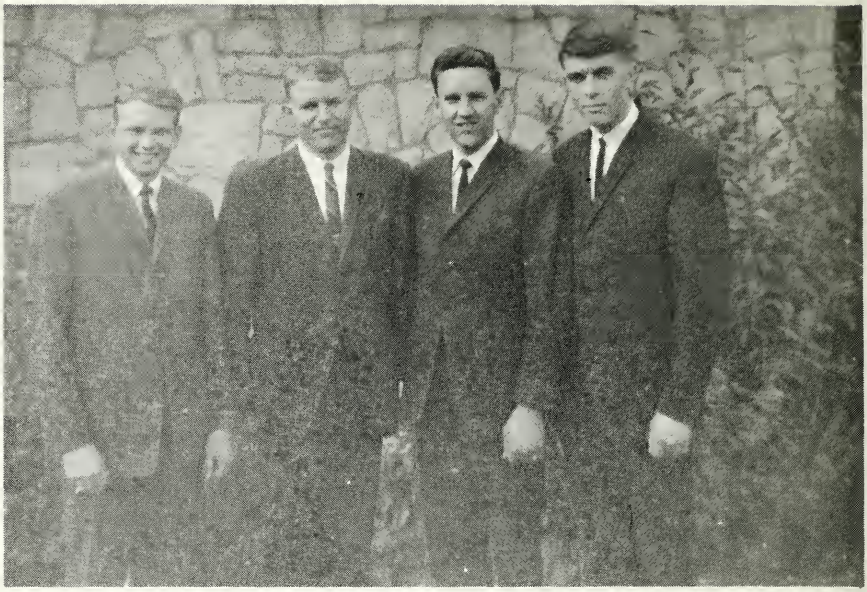
Elder Stevens performed the baptism, then the three men struggled back to shore where they were quickly enfolded in thick woollen blankets. The confirmation took place on the beach and Elder Gardner in his closing remarks said that the memory of the evening would live with them when other things were forgotten.

CENTRAL BRITISH MISSION

★ How many Saints saw the Missionaires on the television programme "Opportunity Knocks" in August? Introduced by Brother John Craven from Leicester Stake, who is a Professor of Music, the boys did very well and were placed second by the studio audience and also by the public vote. Three of the Missionaires have now returned to their homes in the States, and we wish them well for they did a great work by spreading the gospel through song. We understand that there will still be a Mission Quartet, and no doubt they will also be in demand at all the Church functions.

Elder Myrick, serving in Grantham, also made news this month, but not in a very happy situation. While playing ball with some of the branch children, he ran into a wire which cut into his throat and ended up in hospital. There he made a wonderful recovery and continued his missionary work amongst the staff and patients.

Grantham has only recently been organised as a dependent Sunday School responsible to Newark Branch. Brother Neil Ferguson is the Presiding Elder and reports that 13 members attend regularly and they are now organising a Relief Society.



THE MISSION-AIRES
Central British Mission Quartet. Left to right: Elders Arthur Sandgren, Melvin Edgbert, William Hereth, Ted Meldrum.

★ **Bedford** Branch have had a full programme, first of all 40 members and friends journeyed to RAF Chicksands, near Shefford, Bedfordshire, to hear the Missionaires sing and enjoy refreshments provided by the base. Two days later over 50 of them attended the Annual Pioneer Day Celebration which was held in Kempston Park. There they played softball, soccer, croquet and many other games, pausing only for refreshments.

August 13 saw them on a visit to London, where they toured around the city until it was time for them to go and see the film "The Ten Commandments."

One of the first official functions performed by new Mission President George I. Cannon was to open a Sports Day for the **Chester** branch at the Laighton Camp sports field. The weather was fine and after the sports, Sister Cannon presented the prizes. Then everyone enjoyed a display of Morris dancing by a local dancing troupe, The Lillian Eves Dancers. In the meantime the Relief Society did a brisk trade selling hot dogs and other refreshments.

While on his way to perform the marriage of Jill Glover and Norman Spekker at **Peterborough** chapel on August 13, President Harry Jones, second counsellor in the Mission Presidency, was knocked down by a car and received a head injury. He was taken to the Peterborough Memorial

Hospital for treatment and observation, and was allowed home one week later. We are pleased to note that he is now recovering well. Fortunately for Brother Spekker and Sister Glover, Branch President Donald Richards was on hand to perform the ceremony, and immediately afterwards the happy couple visited President Jones in hospital.

The **Midlands North District** sports took place recently at Lichfield Park, and was well attended despite cold damp weather. There was keen competition and Newcastle Branch won a certificate of Merit for gaining the greatest number of points in the sports. While Crewe won the volley ball contest. To round off the day each branch provided an item of entertainment.

The following week the Arts Festival was held, with sections in speech, drama and recitation etc. The theme of the Festival was "Climb every Mountain." Burton-on-Trent won the most points and were awarded a shield. They will now represent the District at the Mission MIA Conference.

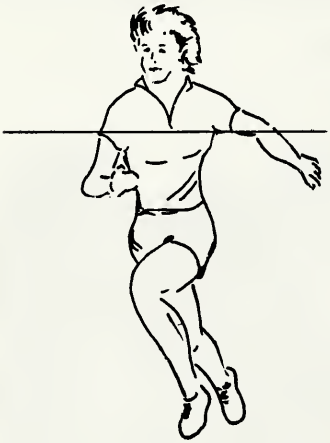
LEEDS STAKE

"Almost there." Some of the competitors in the girls' 220 yards race in the athletics meeting organised by the Leeds Stake MIA.

★ Princess Mary's Athletics Field, Cleckheaton, resounded with the cheers of the Leeds Stake MIA members when they held their sports day recently. A full programme of 41 track and field events was held on a day perfect for such an occasion. Many stake records were broken and new ones established.

Ken Jones, who created the all British LDS long jump record at Pontins in 1965 under adverse conditions, was two inches of his record with a jump of 24 feet 7 inches, which is excellent by any standard.

Sheffield Ward took most points and are the winners of the Stake Athletics Trophy. Dewsbury was second and Bradford third, out of the ten units in the stake.



All points scored at this and other events are accumulated and count towards the "Top Dog" award, introduced by the Stake MIA Board this year. It is designed to give every ward or branch regardless of size, an equal chance of winning.

What are **Dewsbury** ward Priesthood doing with grouse and claret? Have they taken to high living? No they have been bitten by the "Issac Walton" bug. These days they can often be heard arguing the merits of these and other flies that fishermen use, such as Black Spider, March Brown and Blue Dun. Despite all this technical knowledge, Bishop Boulton, who has been on these expeditions with the brethren, declares that besides having his waders full of water and an accidental ducking the only thing he has caught is cold! However he enjoys the relaxation going with his son whenever he has a Saturday free from Church activity! (Note: we regret that we cannot enter into correspondence to find out how he does it.)

Two concerts of sacred music have recently been given by the combined choirs of the stake. Under the baton of their conductor Donald Greenfield, of Sheffield ward, the 85-voice choir did full justice to a well-balanced programme. Narrations were by Robert Dowling of Leeds ward and Keith Bishop of Doncaster ward.

A number of the choir members also sing in local choirs and operatic societies as well as being active church members.

Cowboys and women in pioneer dress gathered around a chuck waggon in the grounds of Doncaster chapel, where Robin Holton was serving hamburgers, hot dogs and apple fritters on August 11. Songs were sung around the camp fire, pioneer tales retold, for the energetic there was old tyme dancing, and for those who fancied themselves as buffalo hunters ... rifle shooting. We are happy to report that the buffalo have no need to fear, and that unless the shooting rapidly improves, "them thar hunters" will be mighty hungry men.

The only casualties were burned fingers, self inflicted from holding hot spicy apple fritters. Verdict of some non-members, "EVERYTHING WAS SMASHING."

SUNDERLAND STAKE

★ Members from both Newton Aycliffe Ward and Darlington branch gathered in large numbers to pay tribute to Bishop and Sister Christensen at a farewell party held in **Newton Aycliffe** chapel. The party opened with a dinner and then the new Bishop, A. P. Hancock presented them with two fine pieces of Wedgewood pottery. An impromptu concert followed and Bishop Christensen led the congregational singing for the last time. The evening finished with dancing and was voted one of the warmest gatherings the ward had ever held, and one that the Christensens can cherish after their return to America.

Newcastle were pleased to welcome Brother and Sister Harris on a brief visit to the ward they helped to build and strengthen, before they return home to America.

The first big dance was held in the new building and was a great success. It was open to the public and well supported by members and the local population. Preparations are being made for another one soon.

Is this a record Newcastle want to know? Susan Fraser who is only thirteen years old has been sustained as MIA secretary. They can't be much younger than that, but has anyone a younger secretary?

We can guess which ward will be winning Sunderland Stake running events in the future with a newly baptised member Ronald Nicholson on their side. Brother Nicholson is well known in athletic circles as a runner, and represented England at the Olympic Games in Tokyo. (Looks like Newcastle aim to break all records!)

Billingham Ward Relief Society organised an evening outing to Ormesby Hall in Yorkshire, a country house owned by the National Trust. The sisters were surprised to find that their guide was the last of the line of the Pennyman family, who had owned the property since 1600 until recently when it was taken over by the Trust. After a tour of the house and grounds they were served with a cold supper, which was included in the cost of the visit.

On Saturday, August 6, the ward Sunday school enjoyed a day at Kirby Misperton Zoo, more popularly known as Flamingo Park.

SOUTH WEST BRITISH MISSION

★ South West British Mission are proving that you can share the gospel anywhere, even on a noisy fair ground. During the months of July, August and September they procured space in three of the largest fairs in Southwest England and Wales. Namely the annual Gloucester Fair, The National Fair of Wales in Port Talbot and the Bristol Homes and Trades Exhibition.

Fair-goers saw the Church through the media of tracts, pamphlets, Book of Mormon sales, personal conversation, referrals, film shows, slides, and large exhibits adequately covered with a detailed build-up of the Church story in colour, as well as billboard-size posters of the Tabernacle choir and the Salt Lake Temple.

Hundreds of people have been attracted to this colourful and informative booth and many excellent referrals have been received.

President and Sister Barton at the colourful and informative booth at Gloucester Fair.

★ Next time you buy Cornish potatoes you might well wonder if they have come from the **Helston** branch. They have a field they call the Church field were they have worked hard and raised a good crop of potatoes. This enterprise has brought in over £50 for their building fund. Now after clearing the field, the members have planted over 13,000 cabbage plants to help swell the funds even more.

"By their 'Fruits' ye shall know them."

The same field was also the scene of the Cornwall District Sports (between plantings we hope), when 100 per cent support was given from all the branches. Over 41 prizes were distributed by Sister Pearce, wife of the District President, and free drinks were enjoyed by all.

LEICESTER STAKE

★ **Leicester** Stake has been the scene of many happy reunions as a number of saints from this area returned for a brief visit on a Charter Flight from Salt Lake in August.

George and Bernice Bradley and their two children, were welcomed with an open house at **Hucknall** chapel, which practically burst at the seams as old friends greeted each other.

Bishop Richard Olson from Idaho, and his wife, formerly Alma Tinson from Nottingham, were also present with their three children. Their plans included genealogy research and revisiting the Norwich and Ipswich area

where Alma served on a mission some nine years ago.

After 16 years away from Derby, Brother and Sister Anthony were thrilled to see the beautiful new chapel —a far cry from Unity Hall were they used to meet.

Brother Adams stood up at the Walsall Branch Testimony meeting and said, "To come back after all these years and find a gathering of the Lord here in Walsall . . . I am too moved for words." When he emmigrated to Salt Lake 16 years ago with his wife, there was no branch of the church in Walsall. This was their first visit back to see their relatives, and with them was Sister Dix, a member of the original Walsall Branch which had ceased to exist in 1923.

Eastwood too, gave a special social for more recent emigrants Derek Spriggs and Marlene Buxton Peasley. Ward members provided the entertainment and Brother and Sister Buxton the refreshments.

Shooting takes place in Birmingham! Don't worry it is only the MIA with their cameras. They are making a film of the Good Samaritan in a modern setting. It will be on colour slides with a twenty minute taped narrative. They hope to show the film and raise money for the MIA and hope to make copies available to the other wards and branches.

Fourty-five members of the **Nottingham** and **Mansfield** MIA's, together with the missionaries, had a wonderful time visiting Sherwood Forest one evening, and posing against the Major Oak. Next day the newspapers reported that a tree called "Robin Hood's Larder" had fallen during the night. To the MIA's relief it was learned that this was another tree in a different part of the forest, and that they were not to blame.

One of the highlights of Nottingham Relief Society summer programme was a make-up demonstration by a representative from a leading Nottingham store. Eastwood and Hucknall sisters were also invited as it had been requested that a minimum of thirty be present. The response was overwhelming and forty-nine sisters and friends of all ages thoroughly enjoyed the evening. Two lucky sisters, Joy Dunn and Marlene Peasley received a complete cleansing and make-up treatment which would have cost them 25s. each in the store.

Derby Bishopric are now organising a Ward Family Night every two months. Sixty members and friends enjoyed the one in August and the Missionaires were there to entertain.

A Sukiyaki supper was held in **Loughborough** in August. Valerie Bowler organised the games and dancing while Jack Creaser took charge of the cooking.

The Stake MIA Summeree was zoned this year. First counsellor Vera Hewitt organised the event at **Leicester**, where unfortunately the weather turned it into a Winteree and drove everyone indoors. Fortunately they were still able to enjoy games, folk dancing and refreshments.

Second Counsellor Hilda Brown had more favourable conditions at Woodsetton, where the whole evening was spent outdoors, they followed the same programme and everyone worked up a good appetite for sausages and onions cooked over an open fire.

BRITISH MISSION

BASEBALL GAMES AID CHARITIES

★ On July 4 the British Mission Baseball team played an All-Star team selected from all over Great Britain at the White City Stadium in London. Approximately 8,000 people attended. The proceeds of the game, after expenses had been deducted, were contributed to two important charities. The Convalescent Police Seaside Home administered by Scotland Yard, and the Imperial Cancer Research Fund. President and Sister Robinson presented cheques amounting to £202 12s. 4d. each to Commander F. W. C. Pennington of Scotland Yard and to Mr. G. L. Macnaughton, Appeals Secretary of the Imperial Cancer Research Fund.

In a letter of appreciation from the Office of Commissioner T. E. Mahir, it was stated that the Police Seaside Home at Hove, Sussex, which opened in September would be officially opened by Her Majesty, the Queen Mother on November 9.

Mr. Macnaughton's letter expressed grateful acknowledgement of the "truly magnificent donation" and expressed heartfelt thanks for "this outstanding support of our urgent work."

President and Sister Robinson presenting cheques to Commander F. W. G. Pennington, of Scotland Yard and Mr. G. L. Macnaghton, Appeals Secretary, Imperial Cancer Research.

★ **Norwich** district had a busy day on August 20, they held their sports at Norwich in the afternoon and then there was a mad dash over to Lowestoft chapel in the evening for the Roadshow. About 150 people gathered to watch the colourful shows. The theme was "Treasures of Truth" and development of this theme, the costumes and scenery were all excellent. Lowestoft were awarded first place, with a truly professional performance, Gorleston came 2nd and Norwich 3rd. The judges were Miss Phyllis Adams and Miss Wendy Roche, professional dancing teachers from Great Yarmouth. Not only did they judge, but they were also able to tell the competitors where they had lost points, and advised on how to improve in the future, which was greatly appreciated. Lowestoft will not only represent their district at the Mission Convention at Kingsdown Holiday Centre, near Dover, Kent, but they also gained five valuable points towards the Norwich District Shield, which will be given to the branch with the highest number of points from all the contests within the district for Sports, Speech, Roadshows, Quartets and Talents. Until the roadshow only one point separated the two top branches, it will be interesting to note who is the winner.

Lowestoft winning Roadshow of Norwich District.

MANCHESTER STAKE

★ Tropical conditions prevailed when Manchester Stake held their annual athletics meeting at Wythenshaw Park on August 20.

It appeared that hundreds of records were being broken and it was all very exciting and exhausting even for the spectators. The tension was sustained right up to the last event as David Cook won the discus for Ashton Ward, thus bringing the tournament to a dramatic close with a tie of 112 points each for the Ashton and South Manchester Wards. Each ward will hold the cup for six months.

Mancunians never do things by halves and the same evening saw the same competitors battling it out in the swimming gala at Wythenshaw Baths. No doubt they were all ready for a dip into the cool refreshing waters, but these soon became hot as the competition was fierce.

When everyone was almost at the point of collapse the Ashton Ward finally "surfaced" as the winners ... Seems like Ashton will need a bigger trophy case soon, as they also won the Roadshow Cup for the fifth year in succession. One cup they did not win however was the John Weightman Trophy for the overall winners of the inter-ward games league, which went to the South Manchester Ward. They won all three sections of the league, netball, football and table tennis.

Where there's a will there's a way! **Macclesfield** branch only have a hired hall where they can practise, but they gained the admiration of the whole stake by coming forth in the league sports, after competing with branches three times their size. To help pay for the coach they hired to take them to the sports finals, they organised a Jumble Sale which realised £14.

★ Never be surprised what happens at a Priesthood dinner! When the Manchester Stake 1st Quorum of Elders entertained the Preston Quorum at **Whitefield** chapel, the chicken dinners were so delicious that to save arguement over who would have the four remaining plates, an unscheduled auction took place. The dinners were sold very quickly with Elder Gordon McGee wielding the hammer as though he were an expert from Sotheby's. Elder John Vernon was only stretching himself at first, but it was counted as a bid, so good-naturedly he continued bidding and was one of the lucky ones.

SCOTTISH MISSION

★ **Bellahouston** Branch held their annual Priesthood dinner at the Branch President's house on August 6. Thirteen Elders and eight Aaronic Priesthood members thoroughly enjoyed a three course meal and settled back to watch the film "My Brother's Keeper." After which an energetic discussion ensued.

THE MARK E. PETERSEN CUP

★ Saturday, August 27 saw the finals of the football tournament for the Mark E. Petersen Cup, between the South West British Mission and the Glasgow Stake teams. The match was played at Lilleshall National Recreation Centre, by kind permission of the Central Council of Physical Recreation, and refereed by Ray Farrar of Leicester Stake. After a desperate struggle the South West British team won two goals to one. We understand that President Petersen will present the cup personally.

QUALIFIED COACHES NEEDED

★ Any reader who has any special abilities or coaching qualifications, will they please write to Tom Heszeltine, 64, Main Road, Gedling, Nottingham, giving full details. There must be many members who have joined the Church in recent years who have such qualifications and could help Brother Heszeltine.

FOR PASSING EXAMINATIONS

★ Christine Storer, of Nottingham, for gaining a distinction in art at Advanced Level. Also for winning the first prize in the Midlands area in a national painting contest organised by Brooke Bond.

Janice Stevenson, Nottingham, 7 G.C.E. passes O level.

Maureen Cuthbert, Nottingham, 7 G.C.E. passes O level.

Roger Beardsmore, Nottingham, Part 1 of Diploma in Architecture.

Robert Preston, Ashton/Oldham Ward, 3 A levels, who will be going to Liverpool University to study civil engineering.

Peter W. Bates, Manchester, 3 A levels, and has been accepted at London University for a maths. honours course.

Lynn Jackson, Manchester South Ward, 4 A levels with an A in general studies, who will be going to Bristol University for a dentistry course.

Sandra and Keith Viner, recently married, who have both been studying hard at Manchester University in their final year, and still attending to all their church assignments. In October they will both be entering the Department of Geography at Newcastle University for an M.A. degree in applied geography.

LEADERSHIP COURSES AT LILLESHALL

★ Basketball, Football, Tennis, Archery, Volleyball, Trampoline, Keep-fit, Campcraft, Dancing. You name it, Tom Hezseltine will provide it at one of the Leadership Courses. Recent courses at Lilleshall, near Newport, Shropshire, and Inverclyde, Largs, Scotland, were every bit as successful as previous years, and there were tears when the time came to go home. Ninety-seven attended the Scottish Course and fifty-seven the Lilleshall one; some enthusiasts went to both. This is what they have to say:

"I would just like to say how much this leadership course has helped me, when I was called into MIA there seemed so much I had to learn. I know I have a testimony of the truthfulness of the Gospel. I knew I could teach the youth this, but what about the other side, sports, dancing, campcraft? This leadership week would give me all this I thought, and it has and more ... My husband will be coming with me next year."—Colleen Webb, Bristol.

"I feel that as Latter-day Saints we are privileged in having an opportunity to become better leaders. The training courses were very spiritual as well as being full of physical activity."—June Peacey, Bristol.

" ... tell you how wonderful this last week has been, the feeling of love and fellowship, along with an eagerness to be taught and to teach."—Heather McDonald.

" ... I enjoyed the leadership training course last week. I do feel that these courses are so important, not only in helping us to know how to coach others in various activities, but also to keep us up to date on any changes made. I must say that I also

Modern Robin Hoods! Target practise at Lilleshall Leadership Course.

feel very fit, and was surprised that this year I had no aches or pains whatsoever."—Hilda Graham, Croydon.

"I had to learn from the book as I went along, which was a slow process. This course I have been on this week at Lilleshall organised by the Church has refreshed me Spiritually, mentally, and physically, and taught me not only games, but the finer points of coaching, and how to conduct our MIA."—Robert Spencer, Woodsetton.

"I am fifty-three years of age and I really am overwhelmed at the love and friendship that exists where there are a few Latter-day Saints, especially to one as old as myself . . . I have only been to two courses, and they have put real vigour into me, they are grand courses and I would like to see more of them."—Raymond Robinson, Middlesborough.

Further details of these courses can be obtained from **Tom and Sue Hezseltine, 64, Main Road, Gedling, Nottingham** (please note change of address). Brother Hezseltine would also like each MIA to note that they are now affiliated to the Amateur Volleyball Association, this has been arranged on behalf of the church. Further details and handbooks can be obtained from Brother Hezseltine, price 2/6d. plus 6d. postage.

Break in the tennis session at Lilleshall.

Exciting moment in the volley ball game at Lilleshall.

JANET DILLION

Star of the Future?

★ Janet Dillion, of Stevenage Ward, is just eighteen years old and rapidly making a name for herself. Recently at the Hitchin Music Festival she won a cup for singing in a duet and a trophy for the best performance in two drama classes, she also took a third place in a singing competition.

Janet's home is in Welwyn Garden City, but she is studying music and drama at Stevenage College of Further Education, and is also very active in the Ward.

BRITISH SOUTH MISSION

THE POWER OF PRIESTHOOD

★ One fair, June evening, Elders Neil Thomas and James E. Watkins, from the British South Mission were riding their bicycles to a teaching appointment. As they started down a rough country lane, Elder Thomas heard a sickening crash. Behind him, Elder Watkins had hit a pot hole in the road. He was thrown from his bike and lay crumpled on the lane. He was unconscious and bleeding badly from his face Elder Thomas' only thought was to bless him. Frightened though he was, he layed his hands on his companion's head and said, "In the name of Jesus Christ and by the power of the Holy Melchizedek Priesthood, I lay my hands on your head and command you to be well. I command you to be 'ok' until help comes." Simple words, but their sincerity rang true.

A crowd gathered and Elder Thomas left the injured missionary in their hands while he went to notify his district leader and his mission president. By the time he returned, to his great joy, he found Elder Watkins conscious and talking. The bleeding had stopped. An ambulance came and Elder Watkins was taken to the hospital. He recovered quickly and is now back preaching the gospel.

Elder Thomas said, "This single experience has taught me more about the gospel, about missionary work and about life than any other. If I had not been close to my companion, I could have been miles away before I missed him. He would have been left there without my part of the Priesthood to help him when he needed it most. If I had not been living close to the Lord. I could not have used that Priesthood effectively and could not have seen the Priesthood manifest itself in the way that it did. I will remember this experience as the most frightening, the most sacred, the most humbling and testimony-building for the rest of my life.

FAITH

"Without that simple, trusting and abiding faith, characteristic of a true Saint, no one can know God or comprehend the gospel; and there is no substitute for the gospel." — Alma Sonne.

* * *

"Pure faith—perfect faith—is a gift from God, given liberally to those desiring the truth and crowning the efforts of those who seek honestly for it."—S. Dilworth Young.

Stop Press News

★ Maybe it is just as well that Latter-day Saints are adaptable. The August rains seem to have spoiled many planned outdoor activities. But even though the Barn Dance that **Beverley Branch** had planned to hold on a farm at Lund had to be moved into the Cultural Hall everyone enjoyed themselves. As well as Barn Dancing there were games for all ages, organised by Geoffrey Dunning, and an obstacle relay race provided a great deal of amusement. Branch President Robert Thistleton was M.C. and Sisters Joan Thistleton and Betty Fewster served refreshments.

If you are wondering why your news wasn't printed, it is because we did not receive it. Make sure that your Ward or Branch is mentioned in the next issue by sending your news to your own area representative.

Manchester Stake: Albert Evans, 421, Katherine Street, Ashton-under-Lyne, Lancs.

Leicester Stake: Mary Pochin, "Stanmere," Coppice Lane, Hammerwich, Walsall.

Glasgow Stake: David Christieson, Ashgill Road, Glasgow, N.

Leeds Stake: Leslie Ryan, 33, Spring Garden, Bradford 9, Yorks.

London Stake: T. Darling, 16, Flag Walk, High Road, Eastcote, Pinner, Middlesex.

Sunderland Stake: Chloe Watson and Anne Ingram, 54, Tunstall Avenue, Low Grange, Billingham, Co. Durham.

North British Mission: Winifred Stevens, 129, Almonds Green, Liverpool 12, Lancs.

Scottish Mission: Jean McDonald, 41, Corse Road, Glasgow, S.W.1.

British Mission

South Kent: Mrs. J. T. Graham, 51, Chieveley Drive, Tunbridge Wells, Kent.

North Kent: Mrs. A. Herbert, Lower Flat, 1, Maidstone Road, Chatham, Kent.

Essex: Albert Field, 30, Langton Avenue, Chelmsford, Essex.

Ipswich: Trudy Richardson, 7, Queens Dale Close, Ipswich, Suffolk.

Norwich: John Margotson, 30, High Road, Southtown, Great Yarmouth, Norfolk.

Central British Mission: All branch clerks send direct to Muriel Cuthbert, 26, North Road, West Bridgford, Nottingham.

British South Mission: John Finlay, 40, Lamerton Road, Reading, Berks.

Southwest British Mission: Mission Secretary, Well House, 16, Ivywell Road, Sneyd Park, Bristol 9.

Irish Mission: Mr. and Mrs. Spicer, 9, West End Park, Londonderry, N. Ireland.
Mrs. M. McCabe, Herbert Hill, Dundrum, Dublin, Eire.
Mr. Francis J. Kelly, 4, Glebecoole Park, Newtownabbey, N. Ireland.
Miss Ann Black, 21, Lemburg Street, Belfast 12, N. Ireland.
District Leader, 65, Derby Road, Douglas, Isle of Man.
Paul McCracken, 66, Circular Road, Belfast 4, N. Ireland.

If still in doubt send direct to Muriel Cuthbert, 26, North Road, West Bridgford, Nottingham, by the 25th of each month.

IPSWICH BRANCH

ANNIVERSARY DINNER

On Saturday, August 27, sixty members and friends sat down to a three course dinner to mark the occasion of the First Anniversary of Ipswich Branch Chapel. Dr. O. Preston Robinson and Mrs. Christine Robinson were the guests of honour. Mrs. Robinson was presented with a corsage by Clive Packe, the youngest boy present. Derrick Dawdry acting as Toastmaster called upon the Branch President to propose the first toast of the evening to H.M. The Queen. Dr. Robinson was next asked to propose the toast to the Ipswich Branch, and did so with many humourous and interesting stories and anecdotes. Jeffrey F. Packe, the Branch President, responded to this toast and made appropriate remarks for the occasion, urging all members to greater efforts. Jack Jacobs, the 1st Counsellor in the Branch Presidency proposed the toast to the visitors, and recalled an amusing incident that occured to the Robinsons on their first arrival in this country. Mrs. Robinson responded and added her own delightful brand of humour to the evening.

The gathering then ajourned to watch a really professional cabaret organised by Jeff Packe consisting of "The Barrettones," four delightful young ladies who sang in close harmony; "The Idol," a skit by the Branch President and his wife; Ellan Winn played at the piano two great classics; "Unami," presented a session of Magic of the Mind, and the Barrettones concluded the show. Compering was Derrick Dawdry doing a very good "Forsyth."

Dancing ensued for the remainder of the evening, and Derrick Dawdry provided the music and M.C.'d throughout.

Acknowledgements must be made to the Richardson family for the cooking and preparation of the food under the direction of Jack Jacobs. Eight young ladies who served as waitresses wearing specially designed aprons produced by Clair Simpson and Peggy Jacobs; the table decorations and layout provided by Patricia Ferrin and Clara Robinson.

Guests included a good number of investigators, and were very impressed and expressed their delight for a wonderful evening.

Lincoln Branch, in the new Midlands East District, of the Central British Mission, has undergone several changes recently. President Brian James, who has been Branch President for the past six years has now been called as first counsellor in the District, and Malcolm Coombs who was first counsellor is now the new Branch President. Brother Robey and Brother Larson are his counsellors.

A very enjoyable evening was spent by members of the **York** branch recently. Under the direction of the Branch Priesthood leader, Ray Yoward, they were divided into groups of four and taken by car to Plumpton Rocks, near Knaresborough. It was a beautiful evening and after climbing the rocks and admiring the view, they moved on to a spot near Knaresborough Zoo. Here they played football on some open ground, as it was almost dark rules were abandoned, and contact with the ball was more by accident than design. The elders soon discovered that their wives were very capable opponents, and after the unaccustomed exercise they all returned to the cars for refreshments.

CONGRATULATIONS ON THEIR MARRIAGES

Susan Bailey and Gordon Reeve at Loughborough Chapel on August 6. The ceremony was performed by President McReynolds.

Jill Carol Glover and Norman Cecil Spekker at Peterborough Chapel on August 13. Paul Niebuhr was the best man and Christine Henrich Matron of Honour, the bridesmaids were Yvonne Quesne, Teresa Guscott and Nanette Richey.

Elizabeth Johnson and David Brighty at Tilehurst, Berkshire. Roy Nethercott officiated. The bride was attended by her younger sisters, Carole and Marion, as bridesmaids, and her brother Nicholas and Nigel Winter were page-boys. Stephen Jackson was the best man.

Elizabeth Johnson and David Brighty, sweethearts from childhood, signing the register after their marriage in Tilehurst Chapel.

Sandra Weston and Keith Viner, at Manchester Stake Centre, on July 30, by Bishop King and later on August 1 in the London Temple by the new Temple President. President Buchmiller. Both are members of the Manchester Mormon choir.

Sister Susan Dorothy Haines, daughter of Brother and Sister Haines, of the **Gorleston Branch** was married at Lowestoft Chapel on July 9 to Mr. David Jackson, of Syston, Leicestershire. They were attended by five bridesmaids in pink and white. Chief bridesmaid was the bride's sister, Heather Haines.

Non-members who attended the wedding were greatly impressed by the simple service and friendliness of all they met.

This union of love may be the beginning of foundations being laid in several people's hearts for the desire to know more of God and his good works.

Married at Peterborough. Jill Glover and Norman Spekker.

Sandra Weston and Keith Viner after their wedding at the Manchester Stake Centre.

Sister Susan Dorothy Haines and Mr. David Jackson after their marriage on July 9 at Lowestoft Chapel.

Strength of the Church

"The strength of the Church is not in a large membership, but the real strength of this Church lies in the power and authority of the holy priesthood which our Heavenly Father has given to us in this day."—Harold B. Lee.

Engagements

Is Manchester Stake the most romantic in the country? They are making that claim, and for evidence announce the engagements of:

Ann Robinson and Ian Burgess.

Victoria Fleming and Bertram Merrall.

Ann Tozer and Robert Bradshaw.

Judy Girvan and George Robinson . . . all of whom came together through Church activity.

Also to be congratulated:

Brian Wade and Lynda Andrew, both of Northampton.

Maureen Maddison, Gateshead branch, to Ian Warrolow, who was a building missionary.

Jean Irving to Frederick Manty, who is at present serving with the Army in Germany. Both are from Sunderland Stake.

Births

On 24 July, 1966, to Calvin Clark and Penelope nee Compton, of Bedford Branch, a daughter Mia-Jane Clark.

On August 5, 1966, to John T. Lloynes and Gwendoline nee Clements, of Wrexham Branch, a son, Richard Matthew.

On August 18, 1966, to Sheila and Jack Grizzie, of Southampton Ward, a daughter, Maria Louise, born at Billingham, where Brother Grizzie is working on church buildings after a two-year mission in Belgium.

Also to Elder Maurice Barnes on his recovery from a serious accident in Texas. Elder Barnes will always be remembered by the Singing Mothers for his organisational ability on the Tour in 1961 as the man who could pack 250 lunch boxes into one litter bin . . . almost!

Blessing

On 29 July, 1966, a son was born to Paul and Margaret Matson of Paisley Ward, Glenburn, Scotland. The baby was blessed on 7 August by his father, who was here serving in the American Navy. He was given the names of Andrew Edward Matson. Brother Matson has now returned to America and Sister Matson and the baby will be following him in October.

OBITUARIES

★ On March 6, 1966, Sister Amy Gent, of Nottingham, the oldest member of the Ward, died at the wonderful age of 102 years.

She was born on July 8, 1863, or so she always believed, but on her hundreth birthday when she was due to receive a telegram from the queen, the authorities checking her birth certificate discovered that the date read August 8. So her family celebrated the occasion on July 8, and like the Queen she had an official birthday on August 8. In 1912 she joined the Church, the only one of her family to do so, later she was the Nottingham Relief Society President and performed many kindly deeds that are still remembered by some of the older members. Although home-bound for the last few years she was always faithful, and cheerful, her favourite saying was "Oh the Lord is good to me." Visitors who went to cheer her, were themselves uplifted and cheered by her great faith and inspiring stories. During the last three months of her life she was very ill and the Relief Society sisters took turns with her daughter to sit with her all night. She died peacefully in her sleep one Sunday afternoon, fulfilling her desire to endure to the end.

★ Joseph Orton Betteridge was born April 7, 1895, at Hucknall, Notts. His parents, Samuel and Clara Orton Betteridge, were already members of the church. Joseph was baptised in 1904 and progressed in the usual way through the Aaronic Priesthood and was ordained an Elder in 1925 by Boyd H. Pirie.

On 30 June, 1917, he married Effie Hannah Bailey at Hucknall and their marriage was blessed with a daughter, Effie May, and two sons, Samuel and James. They were sealed in the London Temple in 1960.

During his life Brother Joseph studied the Gospel and was able to teach many people. One of his callings was Theological class teacher in Sunday School and later he became the Hucknall Branch President. Although his later life was marred by ill health he was always faithful, and often remarked, "The Lord has said, I will have a tried people." He died on 17 July, 1966, aged seventy-one years.

The funeral service was conducted by Branch President Joseph Hayes, assisted by Brothers Joseph Orton and Ernest Hammond, at Hucknall chapel. The Relief Society sisters assisted Sister Betteridge and her family in their hour of bereavement, at the service and in their home.

★ We regret to announce the sudden death of Elder Mike Woodward, who laboured in the Liverpool District a short time ago. He died after an operation.

His lovely voice as he sang with the "Sons of Mormon" will always be remembered by the members and investigators alike.

We send our sincere sympathy to his family.

★ President David O. McKay, accompanied by Mrs. McKay, spent more than two weeks in July and early August at their summer home in Laguna Beach. California. The vacation provided much needed rest and relaxation for the Church leader who will celebrate his 93rd birthday on September 8.

★ President Joseph Fielding Smith of the First Presidency and president of the Council of the Twelve, spent four days in the observance of his 90th birthday which occurred on July 19. President Smith was honoured by his associates at a special reception in the Hotel Utah, gathered with his grandchildren and great grandchildren at an outing in Liberty Park, held a family dinner, and rode as marshall in the annual children's parade as a part of Salt Lake City's Pioneer Day celebration.

★ A William Lund, Assistant Church Historian and the first president of the British Mission after it was divided from the European Mission back in 1928, observed his 90th birthday in Salt Lake City on Wednesday, August 10. He has been in his present position as Assistant Church Historian since 1911.

★ President David B. Haight and President Phil. D. Jensen, both released mission presidents have been given assignments on the priesthood committees of the Church.

President Haight, who recently presided over the Scottish Mission was named to the Priesthood Missionary Committee.

President Jensen who was formerly president of the North Scottish Mission and then later the California Mission was named to the Priesthood Welfare Committee.

They will represent their various committees at stake quarterly conferences.

★ The new Bureau of Information to open next year on the famed Temple Square in Salt Lake City will have a life-size diorama of the Sacred Grove where Joseph Smith beheld his First Vision. The realistic diorama will show the boy Joseph Smith kneeling in the Sacred Grove with effective lighting making the scene one of beauty and spiritual appeal. Trees and leaves for the diorama will come from the area of the Sacred Grove in western New York State. There will be 100 trees of varying sizes and kinds and over 50,000 leaves will be secured and especially processed. A background painting will show more of the grove and a part of the Smith family farm.

★ The 1966 presentation of the Hill Cumorah Pageant near Palmyra, N.Y. was held during the week of July 25 to 26, with more than 100,000 persons attending. More than 430 participants in the sacred pageant, plus special lighting and sound effects combined to make it the "most outstanding presentation" in the 29-year history of the pageant. The General Authorities at the pageant were represented by Elders Mark E. Petersen and Richard L. Evans of the Council of the Twelve and Elder Henry D. Taylor, assistant to the Twelve.

★ The Relief Society Magazine is now being published each month in the Spanish language. The first edition in Spanish was introduced recently at a four-day seminary held in Mexico City under the direction of Elder Marion G. Romney of the Council of the Twelve. The new edition of the woman's magazine is expected to be a valuable aid for work among the members of the Church in South and Central America and Mexico. The translation of the magazine is handled by the Church translation department in Salt Lake City and the printing is done by The Deseret News Press.

★ A descendant of the Prophet Joseph Smith was baptised into the Church on May 1. She is Judy Smith, a great-great-granddaughter of the Mormon Prophet and she was baptised in Minnesota by missionaries of the North Central States Mission.

HAPPINESS

"Never forget that the true way to be happy is to do something to add to others' happiness. Try to forget self, and joy here and hereafter will come to you."—Heber J. Grant.

WHAT IS YOUR PROBLEM

QUESTIONS ON WARD OR STAKE PROBLEMS AND THEIR ANSWERS

by ELDER MARK E. PETERSEN

Question: How can I obtain a patriarchal blessing? There is no patriarch in our mission.

Answer: The Church does not appoint patriarchs in missions, but only in stakes. Also, patriarchs are requested not to go out of their stake boundaries in order to give blessings. Therefore people living in missions must make an appointment with a stake patriarch in a nearby stake, and receive the blessing from him. It is essential that you first obtain a recommend from your branch and mission president, which recommend must be presented to the patriarch. Be certain, however, to write the patriarch in advance for an appointment, because otherwise you may not find him home when you arrive at his house. He cannot come to you. You must go to him.

Question: I am assigned to a military unit in the Mediterranean area. We have no branch organisation here. Where should I send my tithing and fast offering?

Answer: Since you live in an area where there is no organised branch of the Church you should arrange to pay your contributions to the branch president where your family resides, or where your membership record is kept, your last home branch. Then you will be properly credited for your donations.

Question: I am a young seaman aboard one of Her Majesty's ships. I understand that Latter-day Saints in the military service are provided with some little books about the Church. What are they and how may I obtain some of them?

Answer: Yes, it is true that the Church does provide materials for Latter-day Saints in the military service. Two books in particular are provided for all our men in service. One is a small pocket-size copy of the Book of Mormon. The second is another pocket-size book called "The Principles of the Gospel," which explains many of the doctrines of the Church. Both of these books may be obtained through writing to your stake or mission president, who in turn will communicate with your branch president or ward bishop. Other small leaflets are provided by these brethren also. Any Latter-day Saint in service is entitled to and should have these books. They are distributed free of any charge to the men, as gifts of the Church to them. It is also suggested that mission and stake presidents send to men in the service a different missionary tract each month, which will be interesting not only to the member in service, but to his friends as well. It is recommended that local branch, ward officers and quorum officers correspond monthly with men in service.

Question: How do I figure my tithing? Should I pay on the amount for which I am hired, or on the amount remaining after government taxes have been deducted?

Answer: The First Presidency has ruled that this should be a matter for the conscience and decision of each individual member. No other ruling has been given on this subject. The bishop or branch president will take the word of the Church member as to whether the tithing is full or not.

Question: Is there forgiveness for moral sin? I have been told that there is not.

Answer: Yes, there is forgiveness, upon genuine repentance. Read D. & C. 42:23-26. Also see Alma 39:5; D. & C. 63:16-18; D. & C. 58:42-43; Ezekiel 18:21-23. Sex sin is one of the three worst sins in the category of the Lord. The first is sin against the Holy Ghost, the second is murder. There is no foregiveness for these first two sins. The third is adultery, but there is forgiveness for adulterers and fornicators if they will completely turn from sin and live righteous lives for the remainder of their years.

Question: How often should we have family prayers, once a day, or more?

Answer: It is recommended that all families kneel in family group prayer every morning and every night. Many families do this just before breakfast in the morning, and just before their evening meal. Usually all members of the family are present at that time. Otherwise, family prayers should be held at any other convenient time when all members of the family will be present. In cases where children must retire to bed before daddy comes home, it is recommended that mother kneel in prayer with them, and then kneel with her husband later in the evening when he is home. A similar plan might be followed in the morning if the father leaves for work before little children arise.

Question: Just how necessary are the temple ordinances. Someone said that it did not really matter if a person went to the temple or not.

Answer: Such a person was grossly misinformed. As a matter of fact, there are really two sets of ordinances in the Church which all must have. The first are those which can be performed outside of a temple, such as baptisms, ordinations, blessing of children, and the Sacrament of the Lord's Supper. The second are those which are performed in the temples, and have to do with the further blessings which the Lord has for his faithful people. The prophet Joseph Smith said that we cannot obtain celestial glory unless we obey the celestial laws of God, in other words, the full gospel. The ordinances of the temple are just as essential to salvation as are those not performed in the temple. To receive only a part of the ordinances of the gospel is to leave us in an incomplete position. We need ALL. For this reason every member of the Church should so live as to be worthy of entering the temple and there receive the additional blessings which await them there. New converts should become well established in the Church for at least a year before applying for a temple recommend. Only persons properly recommended by ward, stake, branch and mission authorities are admitted to the temple. The higher temple blessings are reserved for adults, not children.

Question: What do the "Mormons" think of Church unity? Will they ever join with Catholics and Protestants

in any kind of "unity" movement?

Answer: The Church of Jesus Christ of Latter-day Saints believe that the churches of the world are man-made organisations, that they are without divine authority, and therefore are powerless to save souls. For this reason there is no point in the Latter-day Saints joining with them. They should join with us—through baptism of each individual person, and acceptance of "Mormonism" as the one and only true gospel in the world. There is only one way to be saved. That is Christ's way. Man's way is not valid. Read what the Saviour said about man-made doctrines and their inability to save souls, as recorded in the 15th chapter of Matthew. He said, "in vain do they worship me, teaching for doctrines the commandments of men." Ours is the true restored Church. There is only one effective way by which God will accept church unity, and that is by all mankind individually accepting his restored gospel and coming into the restored church one by one by baptism. There will be no mass admission of entire congregations from any of the churches. You notice that as the sectarian churches discuss church union they say they will accept each other's baptisms and other ordinances, and recognise each other's authority. That is easy for them, because they have only man-made organisations. But God would never recognise infant baptisms, for example, nor would he recognise any divine authority in a man who had not been called of God as was Aaron. (Heb. 5:4.)

Question: Is the "Millennial Star" to continue coming out in this small size? I like it this way. It fits into my pocket nicely.

Answer: Yes, it will continue in its new size. Most people like it better this way. It certainly is more convenient to carry. And it is easier to read too, on the train or bus especially.

Question: How can we get copies of the pictures you print on the cover pages of the magazine? Some of them should be framed.

Answer: Write your inquiry to the Target Press in Reading, which produces the magazine. They can tell you.

Question: Will President McKay visit England again? Many of us newer members have never seen the prophet of the Lord.

Answer: Because of the President's great age his doctor's do not advise extensive travel for him. He has kept well, and recently travelled from Salt Lake City to California but he does not contemplate any foreign travels that we know of.

Question: I understand that new converts are suffering some persecution in Ireland. Is that true?

Answer: Yes, some un-Christianlike people have so far forgotten the teachings of the Saviour that they no longer are willing to do unto others as they would be done by. It is strange that people professing Christ can be so far removed from him that they would actually persecute another individual because of religious differences. But this has ever been the case. That is why the Saviour spoke as he did in the Sermon on the Mount. We often wonder about the depth of Christian conversion in the heart of anyone, in or out of the Church, who is unkind to a fellow human being. God is love, true enough, but there is very little love in the heart of a person who would persecute someone else.

THE ETERNAL UNIT

Whereas, in times past persons have been permitted to gather with the Saints, leaving their wives and children behind. This, we consider to be erroneous . . . Teach the Saints not to suffer families to be broken up on any account whatever if it be possible to avoid it. Suffer no man to leave his wife because she is an unbeliever, nor any woman to leave her husband because he is an unbeliever.

—Hyrum Smith,
Messages of the First Presidency,
p. 157

The family institution comprises more than the wedded union of husband and wife. The status of parenthood is the flower of family existence, while marriage was but the bud. Under the revealed law, parents are as truly answerable to God for the adequate discharge of duty to their children as for the faithful performance of the marriage covenant respecting themselves. The education of the soul for which earth life has been provided—is incomplete without the impelling and restraining influences incident to the responsibility of the wedded and parental state.

Teachings of the Doctrine and Covenants, p. 126. (Quote from James E. Talmage, **Sunday Night Talks,** pp. 456-457.)

THE FAMILY

Wives, submit yourselves unto your own husbands, as it is fit in the Lord.
Husbands, love your wives, and be not bitter against them.
Children, obey your parents, in all things: for this is well pleasing unto the Lord.
Fathers, provoke not your children to anger, lest they be discouraged.
And whatsoever ye do, do it heartily, as to the Lord, and not unto men.

—Colossians 3:18-23

Every member of the church of Christ having children is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

—D. and C. 20:70

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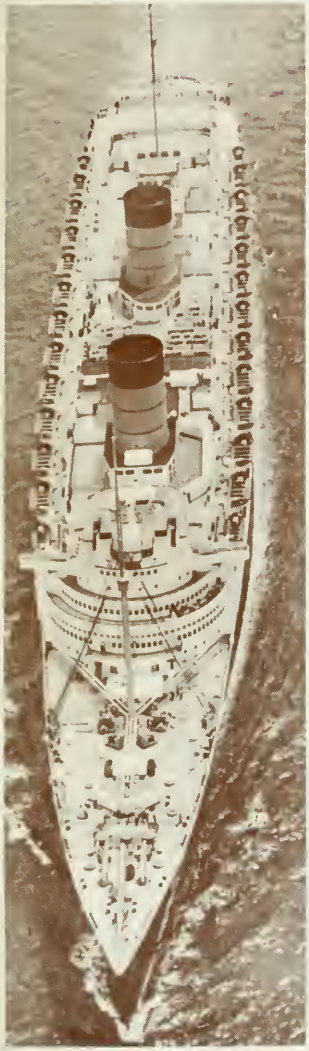

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Love is one of the chief characteristics of Deity and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God is not content with blessing his family alone, but ranges through the whole world, anxious to bless the whole human race.

—Joseph Smith
(Doc. Hist. of the Church, Vol. 4, p. 227.)